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Grimsby, Ont.
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Jan

Government funding: Why, how, when?

by Keith Knight
Editor

Christian schools in Ontario have been looking for government support for the past 25 years. The Conservative government has traditionally given the schools a firm, "No."

In the last provincial election there seemed to be a great deal of soul-searching by prominent cabinet ministers. They no longer gave a negative reaction to government funding. Most of them said: "Maybe" or "we'll see."

Following the election, the Cabinet re-examined their historic stand. In the summer, the subject of funding of alternative and independent schools came up during closed door policy sessions of the Conservative party.

This rather sudden turn of events forced groups such as the Ontario Association of Alternative and Independent Schools (OAAIS) to undertake a great deal of research and also to put Christian educational principles into writing.

Premier William Davis has warmly welcomed OAAIS delegations in recent months. For the Premier, the question no longer centred around the propriety of government funding. Instead, he asked OAAIS: "Show us how it can be done?" OAAIS presented its rationale to the Premier in August.

The Conservative caucus was to meet early in December to look further into government funding. Representatives from OAAIS will be meeting with Premier Davis in January for further talks.

At a recent luncheon, OAAIS President Gary Duthler expressed cautious optimism. The government may very well make a decision within a year. But if the government sees a great deal of opposition from the public sector — public boards of education, teacher associations, etc. — it may very well back off and forget the entire matter. While it looks good, you never really know until it becomes legislation.

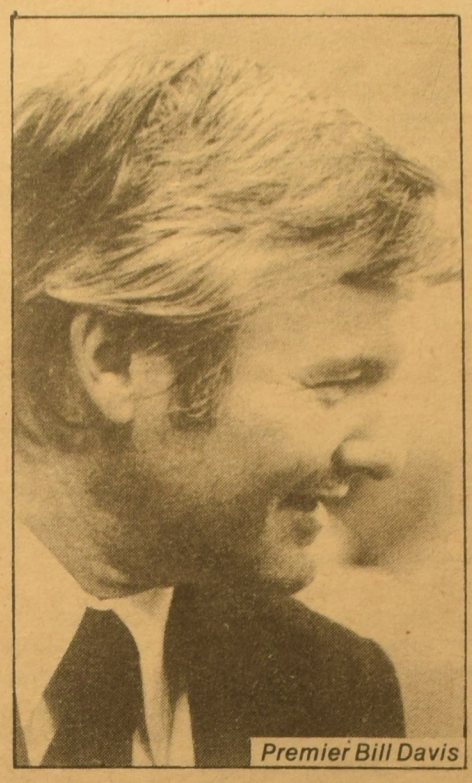
Principles

According to Mr. Duthler, OAAIS is not going begging to the government for funds. "We (Christian schools) do not need government grants for our schools' survival. If we do, then there is something drastically wrong. Justice is our motive; educational justice", he said.

He added that all educational institutions which are members of OAAIS have the right to exist within the province and also have the right to proper government funding. It is simply a matter of educational equality.

But what happens to the schools and the supporting community after government funding has reached the schools? Will parents lose interest?

Mr. Duthler says that he has heard those questions on several occasions. "I don't think that money corrupts", he said. "Do you think that I'm interested in my child's education because I pay tuition? Of course not. I pay tuition because I'm interested in my child's education."



Premier Bill Davis

Education Minister Bette Stephenson

He said that parents will continue to control the school through the school board and that they will continue to be involved and intensely interested in the Christian education of their child.

The focus of school boards and PTAs will undoubtedly change somewhat once government funding is given. There will no longer be a preoccupation with fund-raising. Instead, school boards and PTAs can devote more time to promotion of Christian education without worrying about money.

Mr. Duthler urges school boards and individuals to continue their "public awareness campaigns." "In our endeavours to receive government funding we must repeatedly stress that it is not for the money but for educational justice. We must be witnesses in our society and we need to maintain our integrity."

Independent schools get together on government grants

by Keith Knight
Editor

What do Jews, Christians and Catholics have in common? Very little, we would think. Yet when 80 men and women from this range of religious beliefs came together for a two-day meeting, they were able to agree on an impressive set of educational principles.

You see, they were united in a common cause: government funding for alternative and independent schools. The Ontario government wanted some concrete proposals about government funding and the Ontario Association of Alternative and Independent Schools (OAAIS) was determined to give the government something concrete.

On November 23 and 24 about 80 representatives from Christian, Roman Catholic, Jewish, Seventh Day Adventist, Montessori and Waldorf schools locked horns, determined to agree. They came up with "Principles of public rights and public responsibilities."

These "principles" were drawn up as a discussion paper for educators and the school communities. The document is a noble stand on the principles of Christian education. "An independent school has the right to a curriculum fully compatible with its articulated philosophy of education." That allows room for Christian, Roman Catholic and Jewish schools.

The stated principles also call for a three-way relationship with the provincial minister of education. "Arrangements with the Minister of Education should encourage and retain the voluntary character of association and the interaction of independent schools; develop a forum for ongoing dialogue with the Ministry of Education pertaining to the programs, operations, and concerns of independent schools, and such a forum shall especially serve to safeguard the particular character, needs and programs of independent schools; and provide a direct channel of communication to the Minister of Education."

The OAAIS group also declared that it was important that independent schools be allowed to own or lease school facilities "on the same property tax exempt basis as the presently-funded (public) schools."

To preserve the unique character of the Christian school, OAAIS stated that each independent school must have the right to set its own admission requirements. Parents and children who send children to Christian schools must be in full agreement with the principles, philosophy and regulations of the school. This was stated to ensure that, for example, a Muslim demanding equality of education could not send a child to the Christian school simply because discipline might be better in the Christian school. School boards need the right to refuse admission to students and parents.

Government funding

OAAIS took a big step in deciding its approach to the provincial government with respect to funding. In the past several options were offered by OAAIS as to how the government could fund the Christian schools. Now it is saying that the education grant shall follow the child. "The level of such funding shall be the sum established annually by the provincial government as the per pupil ceiling for grant purposes."

Schools must also retain the right to receive donations and/or charge fees for that part of their costs not covered by public financial assistance.

To answer criticisms that government funding for alternative and independent schools might lead to the sudden birth of a host of independent schools, the OAAIS group proposed that schools must be operational for two years before they are eligible for full funding for their students.

OAAIS President Gary Duthler says that the reason why they are requesting government funding on a per pupil basis is because the education of students within the province is "the direct responsibility of the government of Ontario." "We do not want the government to fund schools, we want them to pay for the education of the *child*. The government has no business in the school."

While the document is only a working paper it provides a firm foundation for the individual school groups within OAAIS upon which to build their case for government funding. Individual school societies are being urged by OAAIS to develop their own admission requirements and to set their own goals. "We have to know why we exist as Christian schools and we must have those reasons down on paper," Mr. Duthler stated at the annual meeting of OAAIS this fall.

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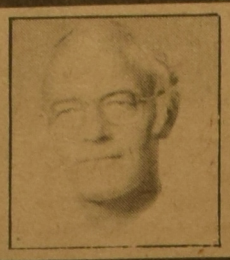
Viewpoint

Will the new generation stay with the church?



Louis Tamminga

Editorial

Nothing is so sweet to parents' hearts than to have children walk in their footsteps. Nothing is so reassuring to a church than to have a new generation take its place among the ranks of believers. And, indeed, nothing should fill the present generation of church members with more concern than the spiritual well-being of the new generation.

The question is: Are we big enough to make room for a new generation that shares Christ's salvation with us, but that differs from us in lifestyle?

I believe that the relationship between the old and new generation is one of the most important questions we as churches face today. Just because there is so much at stake we must do whatever we can to guide our youth with understanding, meet their needs with wisdom and tolerance, and give them room to flourish. All this requires what might be called *affirmative adjustment.*

A comparison

Compare for a moment the old and new generation among us.

For the Canadian scene the roots in the Netherlands and the immigration to Canada with its subsequent acclamatization are still very prominent factors. No matter how successfully we may have coped with Canadian life, this background plays a decisive role in our awareness, outlook, and ideals. We were occupied with matters of security, not only financially, but also emotionally and socially.

We looked toward the church not only for spiritual nourishment but also for personal acceptance and recognition. Hence, we were intuitively afraid of change. We needed regular reassurance that the value system which prevailed during the early immigration years still prevails today. The older generation tends to cherish the church as an island of security and predictability surrounded by an ocean of threatening concerns.

Consider just two of these factors.

Young people of the Sixties and early Seventies marched in great idealism for causes they believed in. Much of that evaporated with the conclusion of the Vietnam war. An uneasy silence prevailed among youth during the late Seventies which gradually developed into an almost cynical egotism, a self-ism, the me-generation, here and there growing into a cult of personal freedom, a peculiar brand of individualism.

Now, of course, what the new generation needs is biblical preaching. Only such preaching can purge away what is remiss among our youth, and only it can supply what youth lacks.

But that is not the whole story.

Young people expect more from their churches than biblical preaching. They expect a community of understanding people. The quality of that community will be the most powerful factor in keeping our young people with the church for the years to come. On a global scale problems pile up.

The youth of the Eighties will not automatically stay with the churches because of family loyalties. They will tend to reason: which church will satisfy my needs? Where can I relate to fellow members? Where can I flourish and where do I find security in these threatening times?

Affirmative adjustment

Churches of Reformed persuasion are equipped to meet this challenge. Our covenantal theology should enable us to live covenantally. Our all-embracing Christian world and life view should spur us on to be deeply interested in the issues of our day.

The rat race of life keeps us from reading and we are not very well informed. Our church services tend to be institutionalized same-ness Sunday after Sunday. We don't always encourage our youth to contribute much in song and music to our worship services because their style is not ours.

In the meantime, all around us, evangelical churches make strides in meeting the needs of a new generation and drawing them in. They show a lot of imagination in giving the younger set a meaningful place in church life.

Are solutions that simple? No, but solutions begin by being aware problems. Our young people may even shy away, initially, from our efforts to draw them in. They may even profess to their parents that they feel comfortable in traditionally conducted worship services, and they may not immediately flock to small group meetings in great numbers.

But that should not discourage us to make these provisions. That's exactly why we must seek *affirmative adjustment:* changes and accommodations which we must make at the cost of personal convenience. In the long run that's where it's at: sound preaching, yes, but around it the exuberant responses of personal love, concern and praise.

Reaganonomics: The worst is yet to come

Elbert van Donkersgoed

Issues

The effects of U.S. President Reagan's economics are undermining Canadian agriculture. Bankruptcies are increasing. The outlook for net income is the worst in a decade. Equipment sales have dropped dramatically. Massey Ferguson is shaky again even though the corporation won a massive refinancing earlier this year.

Reagan's high interest rates have become a massive drain on net farm income. In many family enterprises, interest costs are nibbling at farm equity. But the worst is yet to come.

Reagan is slashing the money supply. Exorbitant interest rates are the result. Reagan asks us to believe that his long term goal is low interest rates. I believe it is his honestly held goal but he is prepared to put you and me through a wringer to accomplish it.

For Reagan's policies to be successful they must cause a deflation. Right now all voices of concern focus on high interest rates. The coming deflation will have a much bigger impact.

Right now we still borrow as much as we like. It's just very expensive. Once deflation strikes, the scene will change dramatically.

Deflation erodes equity. Without equity lenders steer clear of you. Without equity you can't borrow money no matter how much interest you are willing to pay.

In 1975, the Canadian Farm Credit Corporation provided 72.1 per cent of long-term farm credit at a fixed rate of interest for 29 years. By 1980 this had dropped to 31.5 per cent. The 40 per cent gap has been filled by bank mortgages subject to renewal at the end of 5 years or less.

All these bank mortgages will come up for renewal during the next 5 years. Deflation may make them impossible to renew. Without a mortgage renewal these properties will be forced on the market at an even greater discounted price. Reagan's policy is to stop inflation by deflation. Here's how it works.

Throughout our economy we are building massive amounts of new capital investments: homes, factories, equipment, works of art, etc. In the past ten years the U.S. Treasury and the Bank of Canada printed enough new money to give each new capital investment a value often comparable to construction costs. In addition there has been enough money printed to allow old properties to increase in value (inflation).

Reagan has decided to slow down the printing of money (monetarism) but you and I still want to carry on with our capital investment. The first and most obvious result is a bidding up of interest rates but the real impact is much more significant. There are now fewer dollars in the economy for the capital investments than we already have or than we are creating. Result: deflation.

On the surface the policy makes sense. It will work. But it will be at the expense of the weaker sectors of our economy: those of us who cannot control prices.

Agriculture, small business and the homeowner will take the biggest burden of deflation.

The large planning sectors of our economy will not accept any significant deflation in the short term. Big labour's cost-of-living clauses will not be dropped overnight. Multinationals, who are their own bankers, will not be directly affected by the tight money policy.

I'm assuming that Reagan needs 10 to 20 per cent deflation in the total economy to stop inflation. To accomplish this there must be 30 to 50 per cent deflation for the weaker member of the economy: farmers, small businessmen, and homeowners. No more than 5 to 10 per cent deflation in the corporate planning sector can be expected.

Reagan's policies can succeed, but his success will be at the cost of farmers, small business and homeowners. The price he is asking them to pay is too big. It's nothing short of criminal. It is exactly what his budget director, David Stockman, is quoted as saying in the November issue of the Atlantic Monthly. The monetary policy is a Trojan horse designed to take from the poor and give to the rich.

Economically, I don't doubt Reagan's commitment to work for a sound economy. Politically, I doubt that his administration can stick to the current policy for his full term. Agriculturally, I hope they don't.

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Letters

A Christian's response to Dene rights

Dear Sir:

Dr. Gerard Van Groningen's (DVG) article misrepresents current developments in Northern Canada. I will pass over various minor points — that the Dene are not Eskimo (or Inuit) but Indian, and that DVG should get a better encyclopedia — and concentrate on some more substantive matters.

DVG describes the Dene as "primitive." If one uses this word in a technical way, referring to, say, the absence of cities, then it may be correct. But most of the baggage which usually goes along with ideas of the "primitive" must be discarded, along with the evolutionary theory from which they spring. The diversity of the life of humankind through creation, fall and redemption can certainly not be fitted into a primitive-to-civilized scheme.

DVG feels that "why a pipeline is a hazard is not explained." The use of the passive voice here is strange. Who has not explained? The people by whom DVG's "attention has been drawn?" The groups concerned with the Dene? Who? If DVG is interested in finding out the hazards of a pipeline, CJL, for example, has several dozen volumes on the matter. The extensive government inquiry report on just this matter, **Northern Frontier, Northern Homeland**, was a Canadian best-seller.

The hazards of a pipeline may be put briefly — an oil pipeline leads to a gas pipeline, expanded exploration, expansion of highways, of river traffic, of airfields, of government services, and of the number of outsiders in the North. This massive influx would expand development to a rate far beyond the hope of northerners to control and direct it. It would forcibly change control of land with which native people have lived for millennia, and which is presently the subject of negotiations with the federal government. The record is quite clear: development of an externally motivated massive energy project at this time will damage northern native peoples. Comparing this situation with that of the San Joaquin Valley is just silly.

DVG is not sure that "primitive" ways of life are worth preserving. He feels that such peoples can't provide "proper food, proper clothing..." That such cultures manifest an "outright rejection" of the command given to men to have dominion over the earth. In fact such peoples do not ignore the cultural mandate — they could hardly stay alive if they did. They live out that mandate in ways different from those of European peoples. Should the Dene have to act like European immigrants and set up factories, roads, colleges, taxes, cancer, assemly lines, the Mafia and fragmented marriages before they can be thought of as following the cultural mandate?

DVG also thinks the Dene have not followed the command to go forth to all nations proclaiming the gospel. Well, the Dene can't afford to move around much, so they concentrate on proclaiming the gospel in Northern Canada.

DVG poses the question of whether we should "be protective of these primitive cultures?" This question distorts the discussion. Who is "we?" Are **we** (whoever this "we" is) to make the decision about another people's way of life? Would DVG be happy to have someone else decide that there was no particular virture in a North American Reformed way of life, that its members "had a lifestyle that could hardly be differentiated in various basic ways from...(those)...that still held to their pagan ways" and that hence it should be consigned to the dustbin of history? If he would not, then by what prerogative does he presume to arrogate to himself the authority to decide on the future hopes of another people? Does the tolerance that is an essential part of public justice only apply to the people on DVG's approved list?

Furthermore, the expression "preservation" is irrelevant, if by that we mean leaving things as they are or else returning to a life solely of hunting and fishing or of sitting "in the sand" like DVG's aborigines. Absolutely nobody is suggesting this or anything like this. The oil companies aren't, governments aren't, CJL isn't and, certainly not least, the native peoples aren't. Cultures develop, as everybody recognizes.

The Dene are not seeking something static. What they are seeking is political and economic developments that are consonant with their way of life and beliefs; that they are able to assess and be responsible for the changes that occur, rather than that a foreign model of development is imposed on them. This is amply illustrated in the discussion paper **Public Government for the People of the North** published by the Dene three weeks ago. The purpose of this document "is...creating political jurisdictions in the North that will enhance the ability of all northerners to govern their lives as well as to enable native people to actually achieve the things agreed to in negotiations with the federal government."

"Accomplishing this will enable all northern people to deal with the things that affect us. We will have the power and responsibility to make and implement decisions regarding social, economic and cultural matters. ...And it is we who will live with the results of our own decisions." Such a jurisdiction would be the only one in North America to, for example, enshrine in its own charter of rights the right of parents to ensure the "religious and moral education of their children in conformity with their own convictions." Clearly the sitting in the sand analogy is, shall we say, a trifle far-fetched.

If we agree with Jacques Ellul who believes that technology creates its own imperatives, or with Marx who believed that history and development must follow one given pattern, we would not believe that society in the Mackenzie Valley could develop differently from that of the rest of Canada. But if we believe that human beings can, under God, make real decisions about the direction of culture and society, then we can believe that what the Dene seek is possible.

Totalitarians who believe that everybody should follow one politically enforced model of development and way of life would scoff at what the Dene (and now the Territorial Government) seek. Reformed Christians, who believe that it is not the responsibility of government to enforce one way of life but rather to, within the limits of public justice, protect the respective responsibilities of persons, associations, institutions and communities, will acknowledge that what the Dene seek is just.

May I close with a note on th

CJL Foundation. After working on the question of stewardly use of energy, CJL was invited by the Dene to work with and for them in research concerned with the political arrangements that could be instituted in the Mackenzie Valley. CJL staff try to work with a structural pluralist model for the area, a model in which white and native cultures can co-exist and, as much as possible, live their distinct ways of life. This is in fact very similar to what the Dene have suggested and are suggesting.

The Northwest Territories is probably the only political jurisdiction in North America where there is the remotest possibility in the near future of institutionalizing a form of structural pluralism which allows genuine freedom for different ways of life. CJL is thankful for the opportunity to be involved there.

The question is not shall "we protect primitive Indian cultures?" The question is do we as Christians believe in public justice, a justice that extends to all peoples, native peoples included? CJL does, and in this I believe that it has got its priorities straight.

Paul Marshall,
CJL Foundation,
Toronto, ON

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More Christians among Indians than on your block

Dear Sir:

The following letter is in response to the article written by Dr. Gerard Van Groningen entitled "Should we protect primitive Indian cultures?"

Questioning Christian's priorities concerning the "cultural mandate" and the call to "go forth" in the case of work with the natives of northern Canada is a question fairly asked. However, to dare to imply that actions taken by Christian groups may be misdirected is quite unfair unless one has adequate knowledge by which to discern the path to take. Encyclopedia Americana is not a thorough nor up-to-date source of information.

The Dene (Indian) and Inuit (Eskimo) of northern Canada had a way of life based upon hunting and fishing in a harsh, yet fragile environment. Strong ties were developed with the land on which they depended and through which they saw God's hand.

The mandate to proclaim the gospel has been followed by many Christians. Some early missionaries caused a process of Christianization, yet many brought the message of Christ as Saviour which has been accepted by many natives. Within any given group of Dene there are in all likelihood more Christians than on your own block.

Few natives in the north today completely live out the traditional way of life. Demands and influences from the south have affected change. However, many values have remained from the traditional culture, especially the desire to live in harmony with the environment.

The ever growing oil and gas development demands threaten values of a simple life. The natives are not wholly opposed to these developments but seek to have them occur in a manner acceptable to them. Christian groups have helped the Dene and Inuit voice their concerns, telling the south that they want to maintain their values and way of life. Development interests have come to accept that their projects can be a disadvantage to these people and are now working to design projects with native needs in mind.

In the exercise of the cultural mandate should Christians not work to help fellow Christians in the struggle to retain a God glorifying way of life?

Jenny Walinga,
Calgary, Alberta

Have we forgotten?

Dear Sir:

How come we forget November 11?

I find it very disappointing in the Christian Reformed denomination that in all the years we have lived in Canada, so few churches will remember this day in their service.

It may be true that the younger generation does not know much about it, but the people that lived through the '40s — Second World War could and I think we should remember what the Canadian and other forces did for us and our old country by liberating us.

How would we, or should I say they, feel if we had Canadian members in our church service, who lost dear ones and nothing was mentioned?

I am not talking about a whole sermon but surely something could be said by our Pastors in the service.

Ralph Schotsman
Mount Hope, ON

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Church Page

Press Parade

Profession of faith and the quest for knowledge

Traditionally our catechism program always comes to an end at the time of public profession of faith. The assumption seemed to be that now enough was known about our faith, the Bible, and our communion with Christ and his church, and that further instruction was not necessary.

Yet, even though we may not always readily admit it, we know very well that if our growth in Christ is not to be stifled, our learning must never cease. And frankly, even at the time of our profession, how much do we really know about that which we are professing? Preciously little.

If we are to come to a deep appreciation of our riches in Christ, a living with joy and power, then we need to learn ever so much more. That's why we have our societies, our study groups, and personal devotions. That's also one of the reasons we meet for worship. And that's the reason our church is offering a special adult education program.

There were several requests for an adult program last year. In response to those requests two courses were scheduled for this year: "*Beyond Doubt*", a devotional study of questions of faith; and "*A Place to Stand*", a study of the Reformed confessions in the light of Scripture. Both very worthwhile and necessary courses. However, attendance was less than overwhelming. Three in the one, four in the other. Even those who requested the courses did not show up.

To be sure, there is much to do every night of the week. But still, in a congregation the size of ours, are there no more than seven people who can spare an hour for further instruction and growth?

We have cancelled "*Beyond Doubt*" for this year. The creeds course will be offered every other Tuesday. In considering this, we do well to give the last word to the Lord as we find it in II Peter 1:2-11. Why not make this passage part of your devotions today.

Second Chr. Ref. Church,
Sarnia, ON

Pastoral Pondering

Bridging the generation gap

The lack of understanding between young and old is sometimes referred to as the generation gap. It is said to be an unbridgeable distance. Many people assume that young people cannot participate in the affairs of the older population because they have to live their own lives.

There are evidences of the fostering of this kind of outlook in our congregation too. Yet it seems to me that the Bible does not entertain that basically secular notion at all. Time after time the scriptures teach us that unity is a hallmark of God's people.

From my perspective we need to do all we can to unify young and old. Of course, the children and young people need peer-related outlets. The youth clubs are good! The children's and youth instruction is essential. But we need to work harder at bringing the young and the older members of the congregation together in a meaningful, Christian relationship.

Such a relationship needs to start at home. Parents and children have a calling to be one in the Lord. Too frequently in our Christian homes the television set is allowed to separate and distantiate parents and children. The time for meaningful conversation and play is often too short or too shallow due to excessive involvement in activities away from home. At times we think the Christian school and the church are responsible for bringing up our children. They are not: we as parents bear that responsibility.

I would like to encourage parents to take the rapport with their children seriously. They need to relate to their children also when they become teenagers and beyond. The adolescent age is difficult for the youth, and they need adult support. We should show them by our love, care and concern why they should love our church and our lifestyle. I notice that some of our teenagers quickly rebel. This past week one of our visitors to the catechism class said that some of them acted so very defiantly.

It's sad when our young people react negatively to their parents' values and faith. As parents we cannot always prevent such action. Yet, we need to continue our prayerful labours of being one in the Lord with our young people.

Some parents have indicated that they would prefer their children of age 7-10 to be in Sunday School, rather than in church. That would likely free thirty extra chairs. In my view such a move would further separate young and old. It would seem a move in the wrong direction. If we have SS for them, let's have this before or after church. Our children need to feel at home in church with adults.

The answer is, I believe, greater participation of children and young people in the service in song and reading. Our worship services should also focus on children and young people. It's too bad that the layout of the building programs the young people to exit on the side of the building where they are effectively separated from the adults. Let's mingle, talk and have fellowship at all age levels as much as possible.

Understandably, young people have their own study programs as well as their own social times. They have their own outings and at times their own worship service. How can we gain greater integration? We have invited all young peple to join the congregational Bible study groups in November and in February — twice a year! Could we work to make that a reality and a success? The consistory is planning social events for districts and for the whole congregation. Could we attend together as young and old? Let's try for scriptural unity.

Rev. R. Stienstra,
Trinity Chr. Ref. Church,
Abbotsford, BC

Traditions with meaning

It is customary in our church that an elder leads the minister to the pulpit and shakes his hand. This tradition stems back to the days of persecution of the Protestant church in Europe after the Reformation. Since there were many congregations without regular pastors, people would often see unknown men enter their pulpits. A handshake by an elder symbolized that the minister was authorized by the leadership of the church to bring the Word of God.

Obviously that reason for the customary handshake is no longer with us. When a minister of the Word and Sacraments is called to serve in a specific congregation, he was installed (authorized) to bring the Word. It would seem that our present custom of handshaking before each service is a reaffirmation of the minister's call to bring the Word, supported by elders who are to supervise the preaching of that Word. In a discussion on this matter the consistory felt that this symbolism is meaningful and yet could be expressed in more than one way. It was decided to continue the custom in the morning service, and instead of repeating it in the evening, the elders will be invited to participate in the prayer of illumination, which is a prayer for pastor and congregation alike, that the Word may be opened and received through the power of the Holy Spirit. Every guest minister will be led to the pulpit by an elder.

First Chr. Ref. Church,
Langley, BC

Churches exist where they serve the need

The Classis Ontario Church Planning and Development Committee of the Reformed Church met at Camp Shalom last Tuesday and was faced with the regretable task of closing down the Roxbury (Montreal), and the Barrie churches. Attendance at both churches has declined to the point where maintaining services is no longer feasible. Due to the strategic situation of Barrie, the Classis hopes to be able to begin a new effort there soon. The good news is that a third congregation is being started in Winnipeg and plans are being made to start a second church in London, in a largely unchurched area of the city.

First Reformed Church,
Chatham, ON

The Little Donkey

The small, brown, loyal
  donkey,
Stumbles down the dusty
  road.
That poor tired little donkey,
It has a heavy load.

The little donkey struggles on,
Joseph leads the way.
For Joseph and his wife,
  Mary,
Did need a place to stay.

There was no place, not even
  one,
For the tired pair to stay.
The keeper lead them to a
  barn,
And they slept in the hay.

That night the donkey heard a
  cry,
A babe both meek and mild,
Yes, Mary's baby had been
  born,
A son, God's only child.

But little did the donkey know,
The child he had heard cry,
Would die, and rise, so we
  might go,
To heaven when we die.

Sharon Vandriel, 14,
Hamilton, ON

Volunteer Resource Bank (VRB)

Have you ever had the desire to serve as a volunteer in a different capacity, even for a short time? Possibly you, like hundreds of others, cherish the opportunity to serve in God's kingdom. The doors to long term service might never have been opened to you, but it may be your desire to do something also.

Groups ranging from denominational boards to the level of local churches encounter needs that are specialized and of shorter durations. Did you know that volunteers donated nearly half of the 12,000 hours needed for the construction of the new school dormitories at Rehoboth, New Mexico? The Mission fields often require people with a variety of skills and occupations as volunteers for a short duration.

The 1979 Synod of the Chr. Ref. Church recognized those needs and established the VRB. The VRB made a list of 46 skills and occupations needed for short durations in various places locally or in foreign countries.

Chr. Ref. Church bulletins

What constitutes "the call" to missions?

The call to foreign mission service is simply God's call to his people to witness cross-culturally to the coming of his kingdom. More and more in these latter days we are learning to understand that we are one people of God worldwide, joined with God's family everywhere to manifest his kingdom in the midst of sin and violence. Not every Christian can or should go overseas to witness, but every Christian should hear the urgent call and consider any possible reasons for not heeding it. So often the mindset is this: you should go if there are compelling reasons to go. Should not the mindset instead be this: you should go unless there are compelling reasons not to go? If we had such a mindset we could get rid of the idea that foreign missionary service is more holy or requires a greater level of dedication to our Lord.

Immanuel Chr. Ref. Church,
Calgary, AB

Covenant Christian Reformed Church

Barrie, Ontario

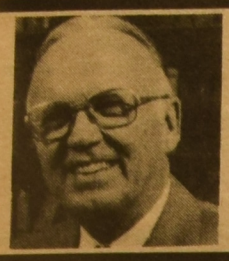
Sunday worship service at
37 Burton Ave.,
United Church
9 a.m. and 7:30 p.m.

Minister
Rev. John de Winter
722-6982

CSS

Christian Stewardship Services
455 Spadina Ave. No. 210
Toronto, Ontario M5S 2G8
Harry Houtman
Executive Director **1-416-598-2181**

Letters



Rev. Ron Harmer

Pastoral Letters

The psychiatric ward

"There is no kind of achievement equal to perfect health." Thomas Carlyle is absolutely right when we become aware of the poverty of body, mind, and soul that exists within our world. Healing is our number one problem and challenge. If we were to spend as much money, talent and time on the war against disease and illness, as we do on armaments, we would move toward our goal with resounding success. A part of this great effort is in the realm of mental illness, although body and mind undoubtedly go hand in hand together.

It is my privilege to share in pastoral care in a psychiatric ward. 'Two South' is a worthy part of our county general hospital. It unfolds a cross-section of patients from varied walks of life. How fortunate we are to include a ministry to the mentally ill within our total responsibility.

I stepped that day as hospital chaplain from the south elevator to second floor, and turned right to nurses' station. The head nurse greeted me, and welcomed me. Thus my orientation began. I had become a part of the hospital's healing team. Although I was involved in a 'voluntary chaplaincy' I was treated as a member of the over-all hospital staff. Could it be that there were twenty-three concerned professional persons in this area serving together to meet the need of thirty-four patients? Yes, it was true, and while it seems a slow process there are ample dividends received by both patients and staff to make us feel that these efforts are absolutely essential.

Up until the time of this special commitment I had been a local Baptist pastor thinking in terms of my own people within my own denomination. But now I was extending my vision. I was taking on a task that included people in many churches, or persons within the community as a whole. As I looked down at my chaplain's badge on my coat lapel it read simply 'Chaplain Ron Harmer' without reference to any particular church. I dare not ever downplay local church identity but there is something most appealing about being a pastor of the Church of Jesus Christ at large. My appointment came through the Welland Clergy Fellowship in co-operation with the Welland County General Hospital. I am grateful for this. All of our community churches thus serve together to meet a most pressing need.

The whole staff on 'Two South' have acted most supportively. They supply me with a list of patients' names weekly, so I can identify those I seek to serve. And I treat this information with the strictest confidence. Such knowledge facilitates my movements from room to room.

I try each week to make some kind of contact with as many patients as possible. If a patient wants a special interview with the chaplain the name of that person is placed on a prepared sheet posted on the window at the nurses' station. These persons have been most accepting and have adopted the habit of calling me "chaplain" or "padre."

My visits begin at the T.V. room on the southeast corner of the ward. Usually I find four or five people there, sometimes watching a T.V. program, or simply chatting or whiling away the time. I greet each one individually and identify the patients by name, seeking at the same time to say an appropriate or helpful word. I move from here along the south hall, checking each room as I go. (Mobility seems to be the order of the day so these rooms are usually vacant).

In the southeast corner is what is called The Quiet Room. Here I meet as many as five or six persons talking together, reading mail, or playing a game such as euchre or rummy. Their openness invites me to sit down and chat about many things. We speak at times about God's Word, about problems, and about Christian things in general. Their evident appreciation invariably leads one or more to ask for corporate prayer. I take my lead from the patients themselves as to whether I read God's Word, or offer prayer. It is my practice to listen rather than to take any initiative. So far the communication has been most rewarding.

The clergy fellowship places no restrictions on what I do, but expects me to be sensitive to what is happening in the circumstances at hand. I do have access readily to God's Word, and to any other printed matter that I feel relative to make my visits meaningful. If patients are in the hospital more than one week I am able to call them by name on my next visit. If there are new patients I find other patients who courteously introduce me to them.

I continue my journey down the east hall checking each room as I go, and visiting for a few minutes with each one that I find. Receptions are most cordial. At times I answer general questions that patients ask. If I do not know the answers I check them out. Then I make it a point to get back to them as soon as possible.

Since our hospital is only moderately large the plan of having a voluntary chaplaincy is having a quiet, but gradual effect. Ministers of the gospel in our community are allotted particular hospital areas. More than this, if possible, we try to have back-up chaplains for each section we serve. I commend our chaplaincy committee for introducing this unique means of meeting the moral and spiritual needs of many people. Otherwise they might not have access to a concerned pastor on the spiritual level.

A few months have passed since I accepted my assignment. I have learned one special lesson. The idea of a healing team is an extensive concept. It includes psychiatrists, a head nurse, graduate nurses, nursing assistants, three psychologists, three social workers, two occupational therapists, as well as a voluntary chaplain. There is, however, one important person who should never be forgotten, the patient herself/himself.

Our Lord in the New Testament Scriptures says, 'Physician heal thyself.' This basic principle applies to all members of the healing team including the patient. Without 'Two South' as one urgent phase of hospital ministry we would not be able to face up to the matter of life's wholeness. How times have changed! Mental illness and physical illness are viewed as one. They are siamese twins! We in the Clergy Fellowship are honoured to work with the hospital staff to seek to move toward meeting man's total need.

It is said that an unreasonable person is one who wants a home atmosphere around a hospital and hospital service around the home. We, in this healing sphere, know how difficult it is to provide a home atmosphere in any hospital, but we are doing everything in our power to make the stay of patients as meaningful as possible, and more, as short as possible, since that is what this ministry intends to create.

This community and our world are expecting a serious movement toward complete health in our time. May we as chaplains not disappoint them! Three cheers for caring persons! They not only help their fellowmen in many varied needs but also help themselves in the process.

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We have adopted pagan customs at Christmas

Dear Sir:
Each year I am becoming more convinced that we Christians celebrate Christmas in an unbiblical manner. At the same time I'm beginning to feel the pressures to conform.

It totally goes against my grain when I see Christmas trees in church or anywhere! Or when people exchange gifts at Christmas.

As a matter of fact, the custom of Christmas is of pagan origin. The Encyclopedia of Religion and Ethics tells us: "Most of the Christian customs now prevailing are not genuine Christian customs but heathen customs, which have been absorbed or tolerated by the Church. The Saturnalia in Rome provide the model for most of the merry customs of the Christmas time."

Also the Encyclopedia Americana points out that among the customs borrowed from the pagan feast was the giving of gifts.

The Christmas tree also comes from the pagan feast of the trees. The date is even from pagan origin: The feast of the sun. (taken from the World Book Encyclopedia).

We should pay attention to the apostle Paul's warning against mixing the true and the false. He says that even a little leaven ferments the whole lump (Gal. 5:9).

You will notice that Christmas was not among the earliest festivals of the church among the early Christians. Jesus did instruct us, however, to remember his death.

We people of the new covenant still live in the expecting of Jesus — in his final coming.

In the deluge of advertising in the struggles of maintaining an identity, we as Christians possess a definite advantage. We know who we are and where we are going. And when our children ask us again (which they do every year): Why don't we ever have a tree? We again explain the passage in Jer. 7:17, 18 which speaks of whole families participating in idolatrous feast, the queen of heaven, who was the goddess worshipped in the fertility cult. This was God's people — and it was unacceptable to God (our children's grief usually lasts about 10 minutes).

Maybe when they are mature, they will also see the foolishness of it, as my parents taught me the foolishness of it.

Actually Christians have something finer. We can give gifts and have good times together throughout the year. We do this a few times a year. We call them "unbirthday" parties just for the fun.

Willie Hiemstra,
Dorchester, ON

Battle continues over payment of union dues

Dear Sir:
The Board of School District No. 54 (Smithers) in north-central B.C. and the Canadian Union of Public Employees (CUPE) appeared at the B.C. Labour Relations Board hearing for the former's reluctance to dismiss a veteran school district employee.

At the hearing CUPE's representative said that, as per collective agreement, the refusal of one employee to have union dues deducted was reason for dismissal.

This was countered by the fact that an agreement with a previous union of the District employees, this employee was granted permission to have the amount of the dues sent to a charitable cause, rather than to the union office. The new union wanted nothing of this.

In a split decision of the two judges at the hearing, the Board ruled that CUPE's argument was valid.

It was then that a group of friends of Mr. Louis Eygenraam, the employee who gave also testimony at the hearing that he could not in good conscience financially support a secular labour union, appealed for funds in the three communities of Houston, Telkwa and Smithers and engaged a lawyer who last August successfully appealed the labour board decision and Mr. Eygenraam to date continues to be a school district employee. However, the board is now reviewing the matter and may still order dismissal.

The group, in consultation with the CJL Foundation, has made appeals to the Ministry of Labour for a change in legislation which would grant objectors to still pay the equivalent, or even double the amount of union dues to a charity.

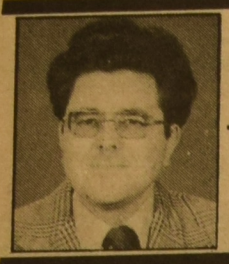
The Smithers case is nothing new; across our country Christians and others suffer the same predicament. Pay up or else. The "else" is the loss of livelihood: a weapon handed to militant labour bosses by our "democratic" governments.

As will be understood, our correspondence with the Ministry of Labour on this matter has been rather disappointing. We are now seeking more effective ways to bring this cause to the attention of our legislators. A letter writing campaign is in the works and it is hoped that particularly readers of **Calvinist Contact** in British Columbia will take part. Also in other provinces where the Rand Formula is in effect, your taking up contact with your governments might be a good thing at this time.

Pray also that an effective witness may be made which will convince Governments that there are those among us whose allegiance to faith in Jesus Christ also governs the expenditure of God-given incomes and money. Remember also those of your brothers and sisters who are daily faced with the dilemma of having to support under duress organizations, however legitimate, which refuse to acknowledge the Kingship of our Saviour and Lord. And then decide what you might do to help alleviate this hardship.

Hank Hoornenborg,
The Bulkley Valley
Eygenraam Committee,
Smithers, BC

Do you have comments, additional information or ideas to share with the Reformed community? Send them to the C.C. editor.



Johan Tangelder

Religion

Faith healing – part 1

In the 19th century, scientifically based medicine transformed health and the expectation of life in the Western world. But especially during the last sixty years, medical science has made its most profound and amazing progress in history. New findings, modern technology and up-to-date facilities have given a new lease on life to many who were formerly thought beyond hope.

Health is precious! Thank God for modern medicine and doctors. Though we must be careful not to put all our trust in modern technology, vastly expanded scientific knowledge and its beneficial effects on health and medicine should be appreciated. Man is mortal. God is still the source of wisdom and life!

During the months of recuperation after open heart surgey, I often meditated on the meaning of health, sickness, and death. I also have received some more correspondence and inquiries about faith healers in the Philippines. All these factors led to further exploration of Scriptures, the background of modern faith healers, and some trends in Asian and African methods of healing.

Healing has become one of the most conspicuous features of 20th century religion, More and more books and articles on this subject continue to be published. The names of faith healers are legion. Some use sensational methods. Others carry on healing practices with approval of the authorities of their traditional denominations.

Is all healing of God? No! Dr. John Gerstner included a chapter on faith healing in his book *The Theology of the Major Sects*. His case for faith healing as a cultic practice is well documented and carefully presented. Dr. Merrill F. Unger in *Demons In The World Today* devotes a whole chapter on physical healing manifested in spiritism, magic and demon possession.

Seekers after miraculous cures must bear in mind the possibility of counterfeit or demonic healing. The danger of delusion about miracles, faith healing, and the health and prosperity teaching, is real. Some faith healers' performances are so hard to evaluate that Christians are often in doubt as to the forces behind these people.

I have received mail from eye-witnesses to psychic surgery. Each account was different. The Bible warns us that Satanic powers will abound the closer we come to the end times. Our Lord Himself predicted that false teachers and false Christs would come to deceive many with demonic signs and wonders (Mark 13:22).

Our times are so bewildering! Prayer for discernment is a daily necessity. Confusion abounds everywhere! Christian schools in Ontario do not receive tax support. But since 1960 you can claim - as a medical deduction - fees paid to certified Christian Science practitioners, supported by proper receipts.

Christian Science believes in healing of physical and psychological illness, not through the regular medical means, but in prayer. Christian Science does not believe in medical healing. And what must we think about this statement that appeared in the Psychic News: "Just as there are many roads to God, so also are there many channels through whom spiritual healing is directed to mankind."?

In 1972 Bill Morrison, a tall, broad-shouldered Scotsman, was ill with suspected stomach cancer. Surgery was suggested, but he was unwilling. He was sent home. When Bill came back to the hospital in early January, 1973, the radiologist could not find the tumour by x-ray. Bill claims that he was healed when evangelist Jerry Walker gave the invitation to come forward for prayer and healing at a downtown Toronto church.

This is how Bill describes his healing experience: "When I was prayed for, it was like an electric shock running right through me, as if I were standing on a red-hot wire." Bill told his physician about his miraculous healing. The latter said: "We didn't do a biopsy so our evidence for cancer was indirect. However, there was obviously something seriously wrong and we would have proceeded to operate had he consented to it. Bill believes that God healed him. Whom am I to dispute it?"

Opinions about faith healing range from wholehearted acceptance to outright rejection. Proponents of faith healing stress that the references to cures in the Gospels and in the Acts of the Apostles are also for today. Others believe that miracles of all sorts largely ceased after the apostolic age.

J. Dwight Pentecost in *The Divine Comforter: The Person and Work of the Holy Spirit* writes that power to heal was not a permanent gift to the disciples. It was a temporary sign to authenticate the message and the messengers.

General William Booth of the Salvation Army, in a statement on faith healing in 1902, asserted that there was an historical tendency for faith healing to be associated with "one form or other of fanaticism." He argued that sickness is not necessarily against the will of God or an indication of the presence of sin. He also denied the healing in the atonement teaching.

In a message preached at the Full Gospel Church in Calgary, Alberta, the faith healer Rev. Don. E. Gosset claims that healing is the master key to evangelism. He considered the ministry of healing as "Heaven's advertisement to draw people to hear the Gospel."

Rev. Antonio Agpaoa of the Philippine Spiritual Church of Science and Revelation, Inc., Baguio City, also teaches that evangelism and healing cannot be separated. He relates the story of a "sign-gifted" minister who tried to reach Muslims with the Gospel. "The evangelist put a proposition to the people. If Christ were to heal people before their eyes, giving sight to the blind, hearing to the deaf, making the lame walk, would you believe? They readily signified that they would. So, it came about that when these miracles actually began to take place, and the people saw them with their own eyes, the vast multitude of Moslems began to shout: 'Jesus is alive, He is alive! Jesus is the Son of God! He heals people!'"

Is this a Biblical approach? When King Herod asked for a miracle, the Lord didn't satisfy his desire. (Luke 23:8 cf. Math. 27:42). Faith healing is truly a complex subject. Next week, I will discuss faith healing in non-Christian religions.

Pastoral Counselling

Four strands strengthen the cord of marriage

Ralph Heynen

Someone once said that marriage is like a rope: Not a rope with which you hang yourself, despite all the jokes they make about marriage, but a rope that unites two lives into one. A rope is made up of twisting smaller cords together. In marriage there are various cords that have to be wound together in order to make a strong rope that binds two people together in a healthy and wholesome way. Marriage doesn't just happen any more than the strands of a rope are automatically brought together. They have to be twisted and wound together into one solid piece of rope. You know what happens to a piece of rope if some of the strands are broken or missing. It soon breaks because the remaining strands have too much stress on them. To weave a relationship that is strong enough to stand the test of life we need at least four different strands that have to be wound together in the cord of life.

First, and possibly the most important, is "communication." Each partner must be willing to be fully known as to what he/she is really like. This takes time. A man says about his wife — she loves me, but she really doesn't know me; all she loves about me is the image that she has of me. If she really knew what I was like maybe she wouldn't love me. Communication means that we show ourselves as we are to each other in marriage. One of the cords of marriage is learning to talk and to listen at new levels of understanding. We have to talk in times when there are difficulties. We need to talk about things that really mean something to us so that we get to know each other and in that sense love each other. "I love you" ought to be based on the fact that we know that we like the other person.

A second cord is "commitment." The wedding form speaks about commitment. "I take thee as my lawful wedded wife." When the ring is given it is a pledge of enduring love and faithfulness. Commitment seems to be lost in many marriages today. Many marriages begin immaturely. The couples don't know each other very well and they're not sure what marriage is really like. Throughout the years I've always insisted that I talk to a couple a few times before I perform their wedding ceremony so that they know what it is all about. That doesn't mean sex instruction, because that's hardly the place for that, but how well they know each other. The real test of the relationship comes when a partner discovers that his mate isn't all that he thought she was going to be. The ideal marriage is one in which a partner says: "I am committed for better or for worse." The one great problem in marriage is the lack of genuine commitment to the permanence and growth of the marriage. A person who is unfaithful in marriage is not fully committed. Commitment means that you "stick by" this person no matter what happens. If a marriage begins to flounder a bit and there are problems to face, a committed couple can solve these difficulties. They are genuinely committed to the marriage and to their mate.

The third cord is "understanding." It is needed to fulfill marriage. A couple may talk freely with each other and be committed to each other and really not understand the other person. We should be ready to understand what the other person is going through. Understanding means that we can agree on the value of money or we can agree on the matter of bringing up our children. When people have been married for a number of years it sometimes requires a good deal of understanding because there are changes that take place in a person's life — changes in our appearances. We may have had a good shape when we were first married and after a bit we tend to put on too many pounds and we lose that youthful look. When we are committed to each other we understand what happens and we are able to come to grips with it in the life of the other person.

Finally, we need "grace." I know we talk a lot about love, and love is important. I think love includes grace. God's love for us, for example, also shows His grace. When we have failures in our marriages and there are difficulties that we have to put up with, the other person must have the grace to accept and to forgive. A story is told about a young couple who loved each other very much — at least it seemed that way. But he became involved with another girl and his wife found out and wanted a divorce. She said she could not live with someone who had been unfaithful to her. But they sat down and talked with their pastor and talked about the fact that God is a forgiving God and Christ had dealt with people who had fallen into sin. Their pastor reminded them of the story of Jesus forgiving the woman taken in adultery. As they talked about it, they began to see that there was a way out, the way of grace, the way of forgiveness.

There is grace for people who are weak and grace helps them become strong. There is grace for people who are timid and it helps them to become courageous.

That's the way we ought to live — ready to accept, ready to forgive and ready to twist together the cords that make the rope that binds our marriages together. The grace we see in our lives is a reflection of God's grace to us. The love we have for others is a reflection of God's love for us. If God can forgive us, can't we forgive each other?

THOUGHT FOR THE WEEK: *A life that is fractured and splintered is never comfortable. A marriage that is fractured and splintered is a terrible thing, but there is a way by which we can bring together all the factors in our lives; it is by a vibrant faith in God who tends to unite our lives and bring about greater peace and unity.*

Children

The star of David – part 2

Betty Nieuwstraten

Imagine such a wicked king who would have all the baby boys drowned, and the people working themselves to death in order to root out an entire race. Just think, God's own covenant people!

"Just what is happening today to the Jewish people. Hitler tries to destroy them all, but just as with the baby boys in Egypt, there are always people who are ready to protect them. They want to please God and save those people from certain death," Mr. Mussert was saying. "That's a beautiful, brave thing to do. Are there such brave parents to be found here, I wonder? Here in this neighbourhood, maybe your parents?"

"Yes teacher, we have," Davey shouted looking at his teacher with happy, sparkling eyes.

"Davey, that's beautiful!"

But Davey didn't hear the rest of the teacher's praising words. He didn't notice the teacher's repeat of the question, nor the firmly closed lips of the other pupils and the cold expression on their faces. Startled to smithereens he suddenly let out a cry as from a victim in agony of torture. Instantly he ran out of the classroom, out of the school, aiming for home. He didn't dare to keep to the road. He must not be seen. Through a narrow wooded lane and jumping ditches he arrived home.

Presently he realized that Mom was gone and he wanted to sit down and cry. But then he realized too, that that would not help. "No time for crying now, Davey," he said to himself, "things need to be done." But what, where was everybody? Did he hear someone upstairs? "Marie, Joanne, are you up there?" he called.

"Davey, why are you home? What's the matter, Davey?" The two girls came running down skipping a step for speed. "Davey, have you cried?" Marie asked.

Joanne sat down and took him on her lap. "Tell us, Davey, why did you come home at this time of the day?"

Then Davey told everything to the girls while he wanted to hide his face for shame. "I'm a traitor," he said. "I didn't keep my promise."

"You couldn't help that, Davey," Joanne said. She tried to comfort Davey while Marie ran to get Dad.

Preparations

Dad startled visibly when Marie told Davey's story. "Oh, Marie...the scoundrel...so, the rumours about him were true after all. Poor Davey, he'll never forgive himself." Then he took hold of himself. "Marie, we have to talk this over together. Call Gijs and Dirk, will you? Tell them to come home immediately for a family planning."

As soon as Marie was gone he leaned against the barn wall and prayed, "Dear Lord, give us courage now to face what lies ahead of us. Lord, save the Levis and take care of us all, especially of my little boy, Lord, Amen." Then he, too, went home, realizing that quick action was a necessity.

Davey stood, sickly white, in the farthest corner of the roomy kitchen when Dad came in. He did not dare look at Dad. But Dad put his arm on his shoulder and nudged him gently toward his chair and made him stand between his knees. Dad felt the tremor that travelled through Davey's body, also a tug as if he made ready to run away. Lovingly he clutched his boy tighter against his body.

"Gijs and Dirk, Marie told you why I let you come home, I suppose?"

"Yes, Dad, however did we get a rotten villain like that in our school?" Dirk wanted to know.

"Watch your tongue, Dirk," Dad answered, "scolding doesn't get us anywhere. I think that first of all we must think of Mom's safety. I don't think the Germans will wait long in coming for their prey. Therefore, Gijs, you go immediately on your bike to Gouda and tell Mom not to come home until we call her. Also, tell her that I'd think it safer for the time being if she'd go to her brother, Uncle Floor (as in door) in Breda if she'd get a chance to get there. And, Gijs, I don't know whether this is wise advice, but try to be back on time for supper. Yet, do not show too much that you are in a rush, some you-know-whos may get suspicious. Now go, and may God bring you back to us safe and sound."

Dad and Gijs shook hands and Gijs planted a quick kiss on Davey's forehead.

Joanne sat down and took him on her lap...

"Hope to be back before supper, girls, see you, Dirk," he said yet as a goodbye to them. He was not afraid to be picked up by the Germans. He had a glass right eye as the result of an accident in his last school year. His bitterness about it finally melted away completely during this war. Instead, he was now able to accept it as a blessing. Thanks to his glass eye he was still home and not in the army or, worse, in Germany. There was no Lord's Day in the Heidelberg Catechism he had learned so well as the Ninth and Tenth. "... He will provide me with all things necessary for body and soul; and further, that whatever evil He sends upon me in this vale of tears, He will turn to my good; for He is able to do it, being almighty God..." "How true," he thought, "how true!"

"Dirk, you do what must be done on the farm, I must now go to the Levis and confer with them about the course of action we must take."

While he stood up he motioned to Marie to follow him into the hallway. There he whispered to her, "Keep a close eye on Davey, eh Marie. Don't leave him alone not even for a minute, I don't trust his looks. Tell Joanne, too." Then, as if with lead in his shoes he climbed the stairs.

The Levis were terribly shocked. Young Mrs. Levi cried quietly, "God has forsaken us completely, oh why?" Her husband put his arm around her shoulders trying to comfort her, he had no words. But Mr. Goodheart had. "No friends, God has not forsaken you. I believe he is speaking loudly to you. He is calling you to listen to his message passed on to you by his prophets. See, he even now uses the enemy to point it out to you: the Star of David, your Messiah and mine, too. The scepter still hasn't departed from Judah, for Messiah reigns. He was on earth but his people believed him not. He's still calling you. Oh, friends, I so wish that I could give you that faith." Suddenly he closed his eyes and prayed out loud, "Oh God of Abraham, Isaac, and Jacob, let the light of the Star of David shine within us and redeem us by the Blood of the Lamb. Amen."

There was a long silence, each one thinking his own thoughts, yet strengthened by a blessed sensation of togetherness. Then Mr. Goodheart spoke up again, "Friends, I'd suggest that you try to leave your little girl here with the family. We can hide her here in a place where no one will look for her." He stood up and showed them the entrance to the space above the stairwell between the room they were in and a little rummage space. Even if someone would find the sliding door and look in he still wouldn't get the idea that someone was hiding there. See, here is the light switch. Just remember to turn it off when you hear strangers come."

The Levis thanked Mr. Goodheart for his concern shown and for all the family had done for them. They also expressed their anxiety in regards to the Goodhearts' safety. They suddenly had much to think about and to consider.

So had Mr. Goodheart. Although he tried to have a good talk *with* Davey, all he could do was talk to him and tell him and show him all the love of his heart. Davey seemed unable to talk. He followed his Dad wherever he went, looked him in the face when he spoke but did not speak, his pale face showed no emotion.

Supper was on the table when Gijs returned. "Let's first eat, Dad, I need some food in my tummy before I can talk," he said. Dad seemed to have found peace and created an almost lighthearted atmosphere in the home which fostered a healthy appetite by all. When they were satisfied Dad read Psalm 46, "God is our refuge and strength, A very present help in trouble. Therefore, will we not fear..."

While the girls washed the dishes, Father, Gijs and Dirk took a stroll around the farm and finished the last chores. Dusk settled when they came inside for the night.

Arrest

Tensely they sat around the table. Davey was in bed but they all doubted that he was asleep. The girls were knitting, that was at least something you didn't need your brains for, they thought. The men tried to read but every little sound was noticed. They all were thinking the same thing, "Would the raid be tonight?"

Marie rolled up her knitting and moved her chair away from the table. Everyone startled from the noise that just at that moment sounded from all directions outside the house. Loud German voices, banging at doors and windows, and a howling for "the dirty Jews" to come out. Dad went to the door and was met by two soldiers who blocked immediately the door opening. "You are hiding Jews so we must arrest you," they snarled, drawing their revolvers. Several officers bounced in and went on an inspection of the house. Everyone in the house was lined up in the kitchen. The Levis came down (without Miriam) even before they were summoned, Davey clung to Marie's skirt. Nobody dared speak, all looked like ghosts.

When the "inspectors" reported that this was all, the Levis were rushed through the hallway into the huge truck that was parked right in front of the door. Grandma had difficulties climbing into the truck and was hoisted in like she was a bag of potatoes.

When Dad, too, was pushed out of the door, Davey let out an immensely sad, desperate yelp that cut through Dad's heart. Even the heart of the German officer seemed to melt but only for a moment. When all were outside the children watched in the doorway, they wanted to see Dad as long as that was possible. While the Germans were all together in front of the truck, obviously planning their next raid, Dad, with Davey's cry still ringing in his ears, thought that this was his chance to escape. He jumped off the truck, and ran toward the chicken coups. But before he had even reached the corner of the house two shots rang and Dad was lying on the ground. Two soldiers ran up to him, examined him hastily and said, "He's dead." After a quick conference they all climbed into the truck yelling to the stupefied children, "You may have him!"

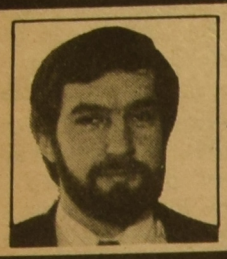
While Joanne took Davey up to his bedroom, the others got Daddy in. They brushed his dusty clothes, washed his face and hands, and laid him on his bed. Marie and Joanne went upstairs to see Miriam. But she did not dare come out of her hiding place.

"We'd better wait till it's light tomorrow," Marie said. "Maybe it's better if I'd stay up here in case she needs something."

Early the next morning Dirk went for help and arranged for Dad's funeral. Soon the dreadful story was known throughout the vicinity.

Continued next week

Education



Harry A. de Vries

Education

Durham High School pays bill in full

After eight long years of fund-raising campaigns and drives, Durham Christian High School in Bowmanville, Ontario has finally paid off the mortgage on the school building. Some 500 people gathered in the school gym Saturday, October 24th to celebrate the occasion in a service of praise and thanks, and to witness the ceremonial burning of the mortgage by Mr. George Zekveld, treasurer of the drive committee.

The new Durham High School facilities were not completed until 1977, but the actual erection of the structure was preceded by four years of planning and financial drives. Yet only $200,000 had been raised toward the cost of the structure by the time of building. Since the school society did not wish to pay the high interest rates on new mortgages when it came due this year, a drive for funds was organized already last year in order to clear the debt. The drive, done by mail only, was not successful.

The committee took another approach because it was determined to meet its objective. It saw to it that everyone in the Bowmanville/Oshawa area received a personal visit with a request for a specific amount of money. After all, the committee reasoned, the debt must be paid by everyone since all really shared in it. It worked. The money came in just in time.

George Zekveld, Treasurer of the Drive, burning the mortgage

Five society chapters were responsible for raising specific sums in their particular areas. What the Oshawa chapter gathered above quota was transferred to the Bowmanville chapter to help it meets its obligation. Student Council, too, did its part by meeting its pledge of $10,000.

The service of praise was a joyful occasion. Board Chairman Dick Langerak said the meeting made his blood tingle, although he corrected himself by saying that it was really the Spirit at work. Rev. Jelle Nutma, formerly of Maranatha church and now of Smithville, pointed out in his address that "reality consists not in financial advantage or in a powerful position, but in seeing that God's kingdom work is done," in education.

The choir sang in its first public performance under the direction of Philip Schaus. John Hull added to the spirited singing with his powerful trumpet descants. And the entire evening concluded with fellowship, coffee and gebakjes.

Redeemer College: Learning is for serving

by John Bolt
Assistant Professor of Religion and Theology

In September, 1982, D.V., Redeemer College will open its doors to full-time students for the first time. Intensive student recruitment is presently under way. Over the next several months, *Calvinist Contact* will publish a series of articles about various aspects of Redeemer College, not only to inform our readers, but also to assist students and their parents as they plan for the future.

This week's article deals with location, tuition, and the costs of attending Redeemer College.

In following weeks, the topics that will be discussed include student housing, housing costs, student financial aid, curriculum, faculty, physical education, school year, student employment, student body size, student-staff radio, student guidance, and the whole matter of credit transfer to other institutions of post-secondary education.

Location

At the membership meeting of May, 1981, the members of Redeemer College decided that it should be located somewhere in the greater Hamilton area. Hamilton is at the centre of the Reformed Christian community in Ontario. This will make it possible for many students to live at home while studying at Redeemer College and thereby save substantial amounts of money.

In addition, McMaster University, which is located in Hamilton, has demonstrated a willingness to discuss the whole matter of credit transfer and the possible use of some of their facilities by Redeemer College. The search continues for exact facilities that will meet its needs in the best possible way.

Tuition

The tuition for 1982-83 has been tentatively set at $3,600. If a student's home church supports Redeemer College financially, then the student is eligible for an Institutional Grant ranging from $200 to $300 per year, depending on the distance between the student's home and Redeemer College.

In essence, therefore, the net tuition costs, provided that the student's home church supports Redeemer College, will range from $3,300 to $3,400. Various forms of financial aid are available to Redeemer College students. Redeemer College states that no one should decide against going to Redeemer College because he or she cannot afford it. More information about the financial aid package will be presented in a later article.

Costs

It is estimated that it will cost a student about $200 to $300 per year for textbooks. Travel costs of each individual student will vary depending on where the student's home is, whether the student lives at home and commutes to school, or stays with someone in the greater Hamilton area, and how often the student goes home if he or she does not live at home.

In addition, there will be expenses which are of a personal nature. All of these factors should be taken into consideration when one is looking at the total cost of attending a post-secondary institution. It should also be remembered that all the costs for Redeemer College are quoted in Canadian dollars and apply to the school year 1982-83.

Next Week:

We will look at student housing, housing costs, and student financial aid.

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Education

Aileen Van Ginkel
Toronto

Spykman encourages schools to return to original goals

The annual meeting of the Curriculum Development Centre was held on November 27 at the Toronto District Christian High School. Dr. Gordon Spykman, as guest speaker, shared at the meeting some of the thinking which had been developed by him and others in the Calvin Centre for Christian Scholarship (CCCS). During the 1978-79 academic year at Calvin College, the subject of the CCCS was Christian education. Spykman and his colleagues produced out of their studies the recently published book, *State, Schools and Society*.

In his speech, Spykman asked some challenging questions about the Christian day school movement in Canada — the most important being: "Why do we and why should we support and maintain Christian schools?" Spykman did not leave his audience without conveying his own answers. Christian schools, he said, are for learning to live a Christian life in the midst of Canadian/North American society.

Teaching and learning in any school depends on a wide-ranging curriculum. What makes Christian schools distinct, said Spykman, is their "slant", their points of reference. Accordingly, a Reformed understanding of education rejects both an individualistic and a collectivistic view. Education depends neither on the ultimate good of the individual nor on that of the dominant group in society.

Spykman warned that in order to develop an alternative Reformed approach to education, the schools' supporting communities must avoid two societal sins, namely isolation and accommodation. While isolation prevents a community from establishing an effective place in society, accommodation deprives it of the opportunity to formulate a distinct place in society.

In most instances the choice between isolation or accommodation never has been made; instead, a curious tension has resulted because both have been adopted to some extent. In other words, many Christian schools are being directed out of mixed motives. There is a wish to isolate students from secular society at the same time as there is a push toward making them successful according to secular standards.

Spykman suggested that wisdom about Christian freedom and Christian holiness is of key importance in developing an alternative approach.

Christian freedom is a gift from God through the redeeming work of Jesus Christ; in Christ all of creation has been reopened as an arena for Christian service. Such service cannot take place, however, without Christian holiness; that is, the submission and dedication of our entire lives to the headship of Christ.

Liberated holiness or holy freedom does not lead to separation from society. Rather, as Spykman put it, it can have the effect of developing a healthy pluralism. For education this means that the monopolistic state school system as we know it must be replaced by a structural and confessional pluralism which would allow non-public schools to have an impact on society in order to balance the powerful influence of the public schools.

Spykman ended his speech by saying that the sphere of schools and of society ought not to overlap. Thus the state is not properly an educator. However, the lines of communication between the two must be kept intact. In allowing for an equitable educational system and giving all school communities a voice in society, the state can expect in return, at least from Christian schools, a curriculum oriented to societal service and a Christian voice in all disciplines, not just in courses of biblical and moral instruction.

Spykman's speech was directed to supporters of Christian schools everywhere. It comes, however, at a time especially appropriate for those who are celebrating the twenty-fifth anniversary of their school societies. The challenge Spykman presented is not to accept a new philosophy of education but to be reminded of the goals and purposes with which the schools were established. At a time when consolidation would seem more comfortable, Spykman's message encourages us to move out and expand our Christian witness in education.

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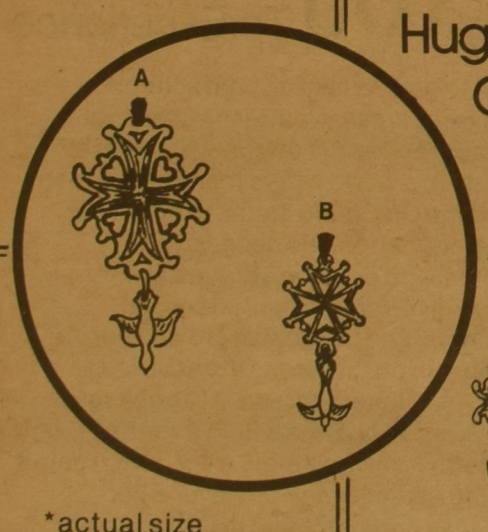

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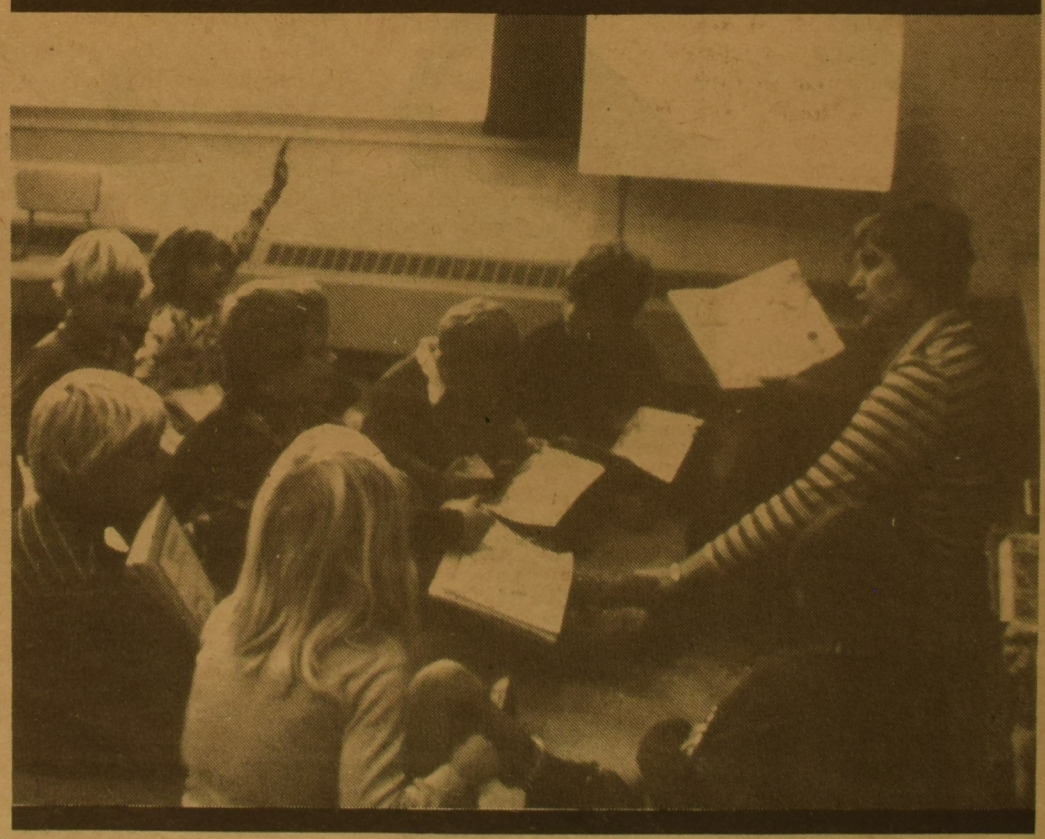

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Education

The AACS celebrates in Edmonton

by Wally van de Kleut
C.C. staff

Under a large and beautiful banner made by Evelyn Martin, bearing the words "Celebrate your festivals and fulfill your vows," more than 350 AACS supporters from the Edmonton, Alberta area celebrated the 25th Anniversary of the AACS.

The Edmonton AACS Chapter board sponsored a well-organized program in The King's College gymnasium in Edmonton on Friday, November 13, 1981.

A large turnout of AACS supporters filled the gymnasium for the hostess dinner. Kicking off the evening, the dinner was lively and seemed to be enjoyed by all. The technique of using a 'hostess dinner,' whereby a host or hostess invites six or seven people from his or her church to comprise a potluck dinner for one table, had the distinct advantage of including those who might not otherwise come. However, this technique also inadvertently excluded those who are not CRC or who do not belong to a CRC, a result board members thought unfortunate.

The varied evening, consisting of audience singing led by Joachim Segger on the piano, four solo pieces sung by Robert Mast, a slide presentation of the AACS's history, a responsive prayer, the evening's address by Dr. Calvin Seerveld and, the election of two chapter board members — was engagingly led by Rev. Charles (Chuck) Fennema.

The slide presentation of the AACS's 25-year history, narrated by Dr. Seerveld, was especially informative for recent supporters of the AACS. The "odd fellows" (so reads the inscription on the present AACS building in Toronto) of the AACS have had a varied and complex history, but thanks to the grace of God the Association and the Institute for Christian Studies have been able to lead the Christian community in the areas of philosophy, education and learning. Considering that the history of the AACS also includes the growth and development of local chapters, the slide presentation was unfortunately lacking in the acknowledgement of local AACS history.

Due to the retirement of two Chapter board members, Susan Klub Anderson and Brian Nicolai, elections were a part of the evening's program as well. August Guillaume, an engineer, and Mel Huizinga, a teacher, were elected to serve on the board.

Professor Lambert Zuidervaart of The King's College, the first Phd graduate of the cooperative program between the ICS and the Free University of Amsterdam, and also a former student of Dr. Seerveld at the ICS, had the honour of introducing Calvin Seerveld. In his comments he praised his former teacher for being "a wise person in a cultural time when wisdom does not come easily."

Seerveld addressed his audience on the topic, "Aesthetic Imperatives for North American Life Today." Rather than examining the theory or history of art, Seerveld approached his topic in a thought-provoking manner by looking at the concepts of 'joy' and 'style.'

On an outline he handed out, Seerveld reminded his listeners that joy is a mandate of Scripture and a gift of the Holy Spirit (Romans 14:17-18). "Joy is basic and it is elemental," said Seerveld "Strong faith without joy is impaired."

Extending, and perhaps to some extent even forsaking, a former articulation of a concept of art which was not so exclusively joy-directed, Seerveld made the astonishing statement that "joy is the full-fledged expression of the aesthetic." Although this understanding of joy and of the aesthetic has far-reaching implications for what is art, Seerveld did not elaborate on these implications. Rather, he examined the idea of style as the means by which humans express joy.

Seerveld said: "The style of our deeds needs to be redemptive, (because) style is the response of human creatures as aesthetic office-bearers." In other words, because we are inescapably creatures with an aesthetic dimension we, in the manner in which we carry ourselves, dress or play games, must reveal that we are redeemed people.

Style

On his outline Seerveld notes that style (like the aesthetic) is only one feature of human life, that it is legitimately different for different people ("a matter of relative normativity"), and that style is not the same as fashion.

To explain how the aesthetic imperative of style works in our lives Seerveld gave two examples: clothing and games. According to Seerveld, clothing has the dual purpose to "protect our glorious and vulnerable human nakedness," and to enhance our human nature or "to bring out the glorious nuances of our creatureliness."

Seerveld warned his audience to neither be conformed to the gaudy fashion world of clothing, or to be only somber and soberly clad. "Our garments should allusively reflect our humanity," said Seerveld.

Since Christian dress should be "a creative expression of God's redemption...we should dress in humble and righteous clothing," Seerveld continued. To Seerveld the importance of acknowledging that our clothing must have a 'redemptive' style should not be underestimated, and as

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Education

such he made the following provocative statement: "Most of us think that clothing is a lesser concern than nuclear fallout, hunger, politics or whatever, yet I'm beginning to wonder."

Insofar as games are concerned, Seerveld called his audience "to enjoy a game for its own playful sake." One unlocks the meaning of games by playing them, because "a game is structured to allow the haha! Erlebnis to happen," Seerveld explained. Seerveld's outline defined haha! Erlebnis as "an experience characterized by surprise and subterranean laughter."

Although Seerveld said he suspected that the best games likely do not hone skills or sketch one's competitive spirit (but rather "are those which enhance one's imaginativeness"), he did not really analyze the basis of most games, namely competition.

In this area the speech was weak, no doubt because Seervelt spent much of his energy on the concept of style and the example of clothing.

Seerveld concluded his address with some general remarks on style. He posited that ascetism (or a view of life which is self-denying and abstaining from things) is as poor a response to God's Word as is hedonism (a self-indulgent, pleasure-seeking view of life.) When one orders life in a negative manner — i.e., it is better not to marry, eat and drink, dress up or live it up — we "lead little ones to believe that God is a killjoy rather than the giver of all life," maintained Seerveld. Hence Seerveld directs Christians in their self-expression or style "not to economic simplicity, but to a generous husbandry of the good things that are a gift of God."

In these belt-tightening and socially-conscious times the speech given was most appropriate. Seerveld challenged his audience to realize that Christians have an imperative to manifest a joyful style even in the most severe of situations. It is unfortunate, however, that Seerveld's choice of vocabulary coupled with the quickness of his speaking style made it very difficult for many people to follow him. This is clearly a shame, because a man with Seerveld's gifts and insights has much to share with the Christian community.

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Thoughts while falling asleep

Another day slipped by —
Just one excuse have I:
There were so many things to do,
Lord, I just had no time for You.

The sun has ris'n and set,
And seen how I have let
My day's demands stand in the way —
Lord, I am just too tired to pray.

I scheduled every minute,
And, Lord, You were not in it,
So caught up in my cares, no thought
To lilies, or the sparrow's lot.

My folly, Lord, forgive,
Remind me "why" I live;
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Judy Lunshof

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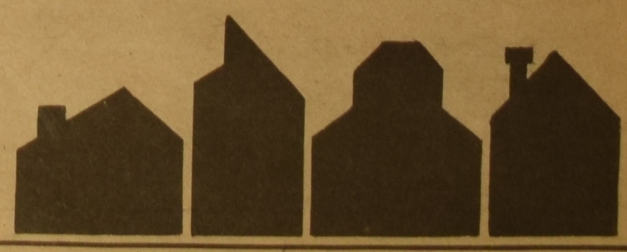

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Edmonton

The entire world is caught up in the nuclear race

Imagine that either in the U.S.S.R. or the U.S.A. someone in a position of power decides to press the fatal button which would begin a nuclear war. The strategic weapons go out into space, re-enter the earth's atmosphere at 20 times the speed of sound, and hit their targets dead-on. The satellite from the other country detects the attack, and their button is pressed as well.

The war would take thirty minutes to two hours to complete. If you live in a target area and you manage to get into a fallout shelter, you won't survive because the firestorms will be enormous in size and range. One 20 megaton bomb — 20 million tons of TNT, but still only a medium-sized bomb — will create a firestorm of 3,000 square miles. The fire will use up all the oxygen in the air, so if you're in a shelter, you'll asphyxiate. Except for reinforced concrete buildings, one 20 megaton bomb would literally vapourize the Niagara Peninsula from St. Catharines to Toronto, or an area including Edmonton and Red Deer and all of the land in between, or all of the Lower B.C. Mainland.

Likely no one would survive an all-out nuclear war. If you live in a rural area and you hear the sirens and you get to a shelter in time, you can't come up for two weeks because short-lived radioactive isotopes are so intensely radioactive that you'd die.

When you do come out of the shelter, from a psychological point of view you'll be numb with grief and possibly psychotic. There will be few doctors or hospitals left because they're targeted. There will be no food. The water will be intensely radioactive. It's possible that the destruction of the ozone layer will be so complete that you won't be able to stay out in the sun for more than three minutes before you'd develop third-degree sunburn. That means the earth will be a barren, scorched planet.

If you survive you must live underground to escape the fallout, and even so, you'd probably get leukemia in five years. Diseases that have been cured would in a radioactive environment mutate and multiply to become more virulent. Human immune mechanisms would deplete and falter, and there would be plagues of typhoid, polio and dysentry...
(adapted from a New Roots interview with Dr. Helen Caldicott)

Is such a scenario fact or fancy? Is the world really in the pursuit of a nuclear war? Scores of people, knowing facts such as the following, believe the above scenario not only to be possible, but probable:

- Nuclear weapons, of varying sizes, shapes and deadliness, now total over 50,000 with a combined explosive power equivalent to one million Hiroshima bombs.
- One Hiroshima-size nuclear explosion over any major Canadian city would instantly kill over 200,000 people. Today's medium-sized bombs are more than ten times as powerful as the Hiroshima bomb.
- A 1967 United Nations study estimated that one 20 megaton bomb detonated over New York City would kill six million people.
- The two super powers invest well over $100 million daily in nuclear arms.
- The world spends 20 times more on military forces than on aid to developing countries.
- Despite an overkill capacity to destroy several times over every city in the world with a population of 100,000 or more, the world's stockpile of nuclear weapons continues to grow at the rate of three to ten bombs per day.

Conference

Across Canada, October 24-30 was designated as "A Week for Disarmament." In Edmonton, Alberta, a group of organizations, including ENNuF (Edmontonians for a Non-nuclear Future), sponsored a week-long conference of speakers and films under the theme, "Get Canada out of the arms race."

Two well-known speakers, Ernie Regehr, researcher for Project Ploughshares, and Archbishop Ted Scott, Primate of the Anglican Church of Canada, highlighted the Disarmament Week conference.

Ted Scott, brought to the conference by the Christian Student movement, has in his capacity as head of the World Council of Churches called for a five-year moratorium on all nuclear research and development.

He began his lecture by emphasizing that he has "a deep principle that we should not look for a 'they' scapegoat group out there to blame for the nuclear mess we are in because then we take the responsibility off ourselves."

It must be recognized, said Scott, that "some of the things we are doing are demonic in their repercussions." Fully one-sixth of the world's tax dollars go to military spending, which represents a four-fold increase in real dollar terms for the 30 year period from 1948-1978.

The world spends $1 million a minute, or more than $1 billion a day, or probably as much as $500 billion a year on arms. Another way to put these alarming statistics is that the world military expenditures are greater than health, foreign economic aid, UN programs and international peacekeeping expenditures combined.

Ted Scott informed his audience that "47% of all weapons are exported by the U.S., 27% by the Soviet Union, 11% by France, 4% by the U.K. and Italy, 1% by the Netherlands and 0.5% by Canada," noting that Canada is included in the world's ten largest arms exporters.

Third World focus

Since 1945 there have been more than 130 wars, in which more than 120 million people have been killed, 25 million of which are military personnel and 95 or more million of which have been civilians.

Almost all of these wars took place in the Third World. The bulk of the weapons used in them have been supplied — through the arms race, and often under the guise of foreign aid — by the industrialized countries.

For example, the Los Angeles Times recently pointed out that the "major source of arms for the conflicts in Central America is not — as U.S. Secretary of State, Alexander Haig would have us believe — Cuba or the Soviet Union. It is Israel. But the Israelis are arming the regimes favoured by Washington, so vehement protests from the Reagan administration are not expected."

Despite severe food shortages, the Third World spends five times more on arms imports than on agricultural equipment. This is in part because more than half the governments in the Third World are controlled by the military, the arms being needed to keep their repressive regimes in power.

The claim is made by the Saskatchewan government and others that nuclear power stimulates Third World development and improves the quality of life. Dr. W. Rogers, a nuclear physicist and an executive member of Oxfam-Canada, concluded from his research that nuclear energy is not "an economic miracle which will provide cheap power for Third World countries."

In fact, nuclear power is the worst investment choice developing countries can make. Nuclear reactors represent, Rogers stresses, "the extreme of today's capital-intensive industries" and "in countries in which capital is scarce and labour is abundant but poorly trained, the nuclear option represents a gross misallocation of resources."

Nuclear development in Third World countries, therefore, is actually a development geared toward the needs of the urban ruling class and those of foreign powers, rather than the needs of the 60 to 90 percent of Third World residents who comprise the rural poor.

It is "the little people," says Bishop Francisco Claver of the Philippines (in *Prophecy or Accommodation, The Dilemma of a Discerning Church*) "the already destitute and impoverished, who pay the heaviest price...To put it very starkly, economic development is the idol to which the people, the poorest of the poor especially, are sacrificed. I wish I could say this is an exaggeration concocted by Communists...but the facts are only too real, the frustration and suffering of people unimaginable."

The fruits of militarism, as pointed out by Scott and others, are frightening, and staggering to the mind. In reference to nuclear weaponry, Lewis Mumford once said: "Our leaders are mad and the fatal symptom of their madness is this: they have been carrying on a series of acts which may eventually lead to the destruction of mankind, under the solemn conviction that they are normal, responsible people, living sane lives, and working for reasonable ends."

Scott emphasized that one of the fruits of militarism is that "monies which could be allocated to other areas are as a result unavailable." For example, two weeks of world military spending (or about $20 billion) would provide adequate year-round food, water, education, health and housing for everyone on earth.

Or as the Ten Days Guide (1981) points out: "The world military expenditures of only half a day would suffice to finance the whole malaria eradication program of the World Health Organization, and even less would be needed to conquer river-blindness, which is still the scourge of millions."

From an economic point of view, Professor Seymour Melman of Columbia University makes the link between growing militarization of the economy and an ever-increasing inflation rate. He has written that in "1979 53 cents of each federal (U.S.) tax dollar is used to pay for past, present and future military expenditures." It would appear that the military option represents a gross misallocation of resources in industrialized nations as well.

Abolish war

Ted Scott pointed out that militarism and nuclear weaponry "creates rather than diminishes a sense of fear of war." As President Kennedy once stated: "Our defenses shrink as our armaments increase. We must abolish war before it abolishes us."

Referring to the arms race between the U.S.S.R. and the U.S., Dr. Helen Caldicott has noted that "a situation of hysteria now prevails on both sides, and that's what leads to war. We can't have war anymore, yet we're both armed to the teeth, rattling our sabers."

Another fruit of militarism, as outlined by Scott, concerns the prevailing acceptance of a militaristic mindset. Scott cited in this regard the development of the neutron bomb, about which he made the following comment: "It is an *ultimate irony of the arms race* that the neutron bomb was designed by a politically anti-materialistic, anti-Marxist nation such as the U.S. to kill people but no destroy things."

Scott argued that it is the U.S. that is the primary aggressor on this planet. The United States has on the average been five years ahead of the Soviet Union in introducing new nuclear weapons. Moreover, in 1978 the U.S. had 9,000 strategic nuclear weapons compared to the Soviet Union which had 4,500 such weapons.

Whereas the U.S. has friendly nations on all sides except the small island nation of Cuba, Scott maintained that "the U.S.S.R. is extremely vulnerable from a borders point of view." With the European NATO forces to the West, and Japan and China to the East and South, the Soviet Union is hardly in a comfortable defensive position. Yet we in North America seldom reflect on this fact.

We should recognize that much of the arms race, then, is fed by American propaganda that the Soviet Union will, given the opportunity, leap out of its cage like a demented lion, whereas in reality, it is more likely that it is the U.S.A. which is the lion running amok in world affairs.

What then should we do?

First, as people opposed to the proliferation of nuclear arms, as well as to militarism with all of its demonic repercussions, Ted Scott states that "we need to creatively come up with an alternative to (the present) 'balance of power'

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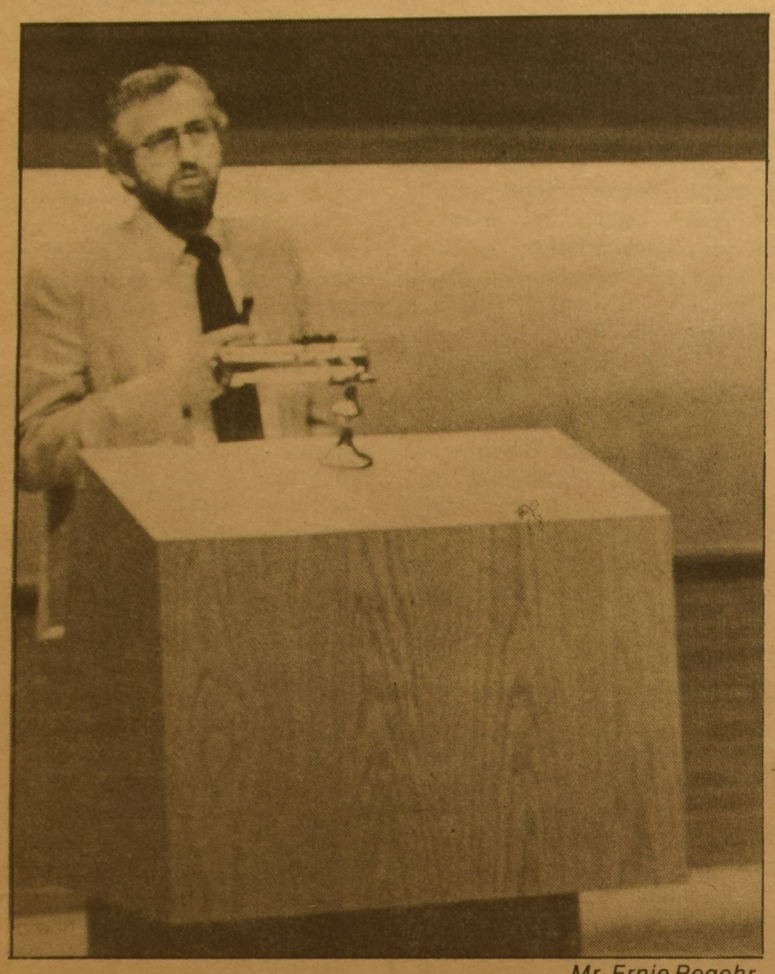
The pursuit of nuclear war

The Canadian connection — we ARE involved



Mr. Ernie Regehr

'Get Canada Out of the Arms Race' was the theme of the disarmament conference. Such a theme comes as a surprise for many because most people have been mistakenly led to see Canada as an uninvolved bystander in the arms race between the U.S. and the U.S.S.R.

Ernie Regehr, researcher for Project Ploughshares and research adviser for the Institute for Peace and Conflict, University of Waterloo, outlined Canada's considerable involvement in the nuclear arms race.

Since 1945, there have been over 130 wars, most of them in Third World countries. The arms for these wars have been supplied for the most part by the industrialized north, such that during the 1970's, military arms exports to the Third World have quadrupled. These arms exports have often been to certain political/military segments of a Third World country with the intent of influencing that segment and hence the general course of events in that country.

During the 1950's and 60's the U.S. had a clearly-defined massive military aid program to the Third World. Canada participated during this period — and still does — in its exporting of arms commodities to the U.S.

Canada's military spending has dramatically increased in recent years despite spending restraints in other areas. More than $30 billion is earmarked for new military equipment and maintenance for the 1980's. Regehr pointed out that "Canada's annual sales in military commodities is in the range of $600-700 million, 60 per cent of which is exported to the U.S., 20 per cent directly to the Third World, and 20 per cent to Europe. This figure puts Canada among the top ten world suppliers of arms. Moreover, the annual military sales includes only arms produced in Canada and sold out of the country, and not purchases made by the Department of National Defence.

The $350-400 million export value of military commodities to the U.S. consists primarily of two parts. First, the Canadian industry builds parts for such U.S. nuclear weapons systems as the Lance and cruise missiles, Trident submarines and various aircraft. It is the cruise missiles which are extremely destabilizing to world peace because they are examples of highly accurate systems which depend on the ability to strike first.

The entire concept of first strike, as it applies to nuclear war, is inexplicable to the sane mind. First strike or no, there is no winning a nuclear war. Yet billions of dollars are spent in the U.S. and Canada based on the assumption that first strike capability is reasonable and desirable.

As concerns the Trident submarine, (according to the Institute for Defence and Disarmament Studies located in the U.S.) one such submarine, of which the United States has plans to build twenty-seven, has enough hydrogen bombs to destroy every major city in the Northern Hemisphere.

Second, as stated earlier, Canadians arms exported to the U.S. are sent in turn to Third World countries. Said Regehr in testimony to the House of Common's Special Committee on North-South Relations: "Officially, Canada has a fairly restrictive policy: we do not sell military commodities to areas of conflict. This is an impossible policy to implement and is basically a delusion. Canadian military commodities have been involved in the Iraq-Iran conflict, in Nicaragua, the Zimbabwean conflict, El Salvador (and in) Guatemala. They do not go there directly, but by circuitous routes. (Canada does supply military equipment directly to Brazil)."

As a part of his lecture at the disarmament conference Regehr presented a slide show produced by Project Ploughshares entitled, 'Making a Killing: The Arms Industry in Canada.'

'Making a Killing...' traces the history of Canadian-U.S. arms cooperation. The integration of the two defence industries began during the Second World War with the Hyde Park Agreement in 1941. The D.E.W. Radar Line in the north of Canada and the NORAD agreement (a joint air defence system) further solidified that integration.

Balance of trade

The Defence Production-Sharing Arrangements agreement in 1963 stipulated that there has to be a rough balance of arms trade between the U.S. and Canada. This agreement has had a detrimental effect on Canada's economy. For example, from 1963-69, during the Vietnam war, U.S. purchases in Canada increased considerably, but after the war in 1974-75 there were major lay-offs in Canada because of the decrease in U.S. demand for arms commodities. In 1975 Canada made a commitment to a massive rearmament spending program in order to restore the balance of trade, agreeing to purchase 18 Orion fighter aircrafts in exchange for selling electronic parts to the U.S.

Through the years the Canadian industry has become expert at providing military electronics for American-designed and produced weapons systems. The unfortunate result, however, has been that "the U.S. Defence Department has become the design authority for Canadian parts manufacture. This leaves the Canadian industry, and in particular Canadian defence policy, very vulnerable to the U.S. lead," says Regehr.

Another facet of Canada's involvement in the nuclear arms race concerns the connection between nuclear power plants and weapons production. Plutonium, a by-product of nuclear power plant operation, is the essential ingredient for nuclear weapons. A 1000 megawatt nuclear power plant reactor produces in a year enough plutonium for over 20 nuclear weapons.

The technology is now available for building a simple reprocessing plant from easily obtained construction materials in as short a period as four to six months. The Canadian CANDU reactor, which Canada always seems eager to sell, is ideally suited to this purpose. This becomes especially frightening when one realizes, as the Stockholm International Peace Research Institute estimates, that a nuclear war will be inevitable when 35 nations have the bomb, and that at present it is widely believed that 20-25 nations already have it.

Admiral Eugene Carrol, formally part of General Haig's staff in 1977-79 and now Associate Director of the Centre for Defense Information in the U.S., and who was a telephone conference-call guest at the disarmament conference, said that we all need to wake up to the reality of an imminent nuclear war unless something is done soon. "The present U.S policy is based on the assumption that it's possible to fight and win a nuclear war. Such a policy can only be described as utter madness," said Carrol. As vulnerable to the U.S. defence policy as we seem to be, the Canadian government, and hence all of us, are contributing, whether we like it or not, to militaristic madness.

Wolfgang Huber, an evangelical Christian in Germany, speaks to the heart of such madness in the following: "Military attitudes presuppose aggressive relations between human beings to be not only inevitable but even advantageous. The juxtaposition of oneself to the enemy, and the readiness to use force present an exact counterimage of relationships for which Jesus of Nazareth lived and died."

Ploughshares

The men and women of Project Ploughshares have committed themselves to "beating swords into ploughshares." Sponsored by the Canadian Council of Churches, and supported by some Canadian churches, development agencies and other groups, Project Ploughshares attempts to address militarism and the nuclear menace in the light of the gospel.

In the October 1981 issue of Ploughshares Monitor, Project Ploughshares outlined a four-point prescription for Canada to become a "nuclear weapon-free zone":

1. No nuclear weapons on Canadian soil.
2. No transit for nuclear weapons through Canadian territory.
3. No production in Canada of components for nuclear weapons systems of other nations.
4. No support systems supplying targeting information for nuclear weapons operated in Canada or by Canadians outside of Canada.

Archbishop Ted Scott is quoted as encouraging all Canadians to be peacemakers. Organizations such as Project Ploughshares (with offices in Waterloo and Ottawa), and the Canadian Coalition for Nuclear Responsibility (with offices in Montreal, Toronto, Edmonton, Calgary and Vancouver), to name only two, are there to inform and provide guidance.

No doubt there are also similarly-oriented groups in small towns and cities across Canada. If not, Regehr has the following advice: "Start a study group of your own — we at Project Ploughshares have plenty of information, and after you have informed yourself you can help inform others."

Will we as Christians join others in the enormous but crucial task to beat our swords into ploughshares? The challenge is ours. It is highly unlikely that we will escape the spoiled fruits of a nuclear war if we do not accept it.

The entire world is caught up in the nuclear race

Continued from page 12

solution to world differences."

An old saying goes: "The first casualty of war is the truth." In the pursuit of nuclear war Truth and Right suffer greatly in our headlong quest for military superiority. We need to speak strongly for the truth and for what is right, and we need to take a committed stand against the 'might is right' mindset.

Second, Ted Scott directs "the people of God to learn a whole lot more." Christians need to give leadership in this area, but to do so they must be informed.

Third, and lastly, "we need to be peacemakers," said Scott. "We need to work for justice in relationships — such as in the North-South dialogue — starting with the quality of life in our own relationships."

Nuclear war — fact or fancy? The beginning of this article describes a scenario where no one on earth will be a winner. Whether one is Russian, European, Chinese, American, Canadian or a member of the Third World, we are all, at this very moment, losers. By staying only afraid, uninformed or passive we are, strategic weapon by strategic weapon, at the rate of three to ten bombs a day, allowing the possibility of a nuclear war to become a reality.

Christ said: "Blessed are the peacemakers." We need to be peacemakers now.

How Jewish is Christianity?

by Wally van de Kleut
C.C. Staff

As part of a 25th anniversary lecture series of the Lutheran Campus Ministry at the University of Alberta, Dr. Krister Stendahl spoke on November 22, 1981, on the topic, "How Jewish is Christianity?"

Dr. Stendahl, a professor at Harvard Divinity School, is chairman of the World Council of Church's Consultation on the Church and the Jewish People. His comments challenge Christians in a number of significant ways.

Stendahl began by criticizing the tendency of people to "compare one's own tradition in the ideal form to the actual workings out, or the manifestations, of another tradition. Because we always want to win, and because we often think that God's hottest dream is to have others think as we ourselves think, we tend to compare traditions very unfairly," said Stendahl.

Stendahl, in the course of his somewhat rambling lecture, described five ways in which contemporary Christianity should manifest, or actually does exhibit, Jewish characteristics.

First, "Jesus is a Jew," said Stendahl, "and as such we must realize that Christianity is a Jewish religion. Jesus was not an universalist stuck with his own folks...rather Jesus was a good Jewish boy who followed the Jewish ways." In this connection it is important to realize, said Stendahl, that "Jesus' ministry was very much restricted to the Jews. There are only three cases on record of Jesus coming into contact with the Gentiles."

A second Jewish characteristic of Christianity has to do with language and patterns of thought. The apostle Paul, a Jew who was greatly influenced by Greek patterns of thought, has affected much of Christian theological thinking. Paul saw that Christianity was catching on with the Gentiles and was becoming for the most part a Gentile movement. Throughout Romans, for example, Paul tries to reconcile the place of the Jews and the place of the Gentiles in the Kingdom of God.

"Yet Paul, compared to Philo Judaes, a Jewish Hellenistic philosopher whose religious philosophy was dominant until the 17th century, was Judaic in his thinking," observed Stendahl. "Because of such men as Philo, and to some extent, Paul, Christianity began to speak a language shaped by the questions and sensitivities of the Hellenistic and Roman World," said Stendahl.

"Only within the past 100 years or so has contemporary Christianity become more aware of Jewish thought patterns," continued Stendahl. "This is because the reading of the classics, and the classical tradition as a whole, has more or less died." As a result Hebrew thought structure, namely one where strict logical suppositions play a lesser role and where the multifacetedness of language is more recognized, has become much more acceptable.

Stendahl pointed out a third Jewish characteristic in contemporary Christianity in the recently renewed preaching out of the Old Testament in the Catholic and Lutheran churches. He neglected to mention that Old Testament preaching has been a strength of the CRC for a long time.

Jewish prayer

Fourth, the words of the Lord's Prayer, especially as they are found in Luke 11:2-4, but also in Matthew 6:9-13, are very Jewish in character, explained Stendahl. He commented that the "Lord's Prayer can wholeheartedly be uttered by any Jew (and that this fact) underscores the Christian's solidarity with the Jewish people." Stendahl also made this point to indicate that Christ, in the articulation of the Lord's Prayer, leaves room for the Jew even if Christians often do not.

The fifth characteristic of Judaism in contemporary Christianity, Stendahl suggested, is strongly evidenced in the development of Liberation Theology. "The motif of an exodus and the liberation from slavery of the poor, the widows and the orphans, as found in Liberation Theology, is a hands-on approach to religion more indicative of the Jewish tradition than that of Christianity," maintained Stendahl. Although many might argue with this understanding of Liberation Theology, it seems legitimate to acknowledge the Jewish influence on Liberation Theology insofar as Liberation Theology is, as Stendahl posited, "long on the understanding of the Torah, and thin on pie-in-the-sky type of Christianity."

On the whole, Stendahl's lecture lacked depth and was somewhat disorganized. Nevertheless, the points he raised concerning Judaism and Christianity compel us all to reflect on our tendency as humans to think that "God's hottest dream is to have others think as we ourselves think."

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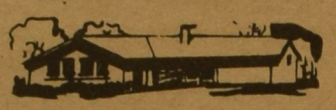

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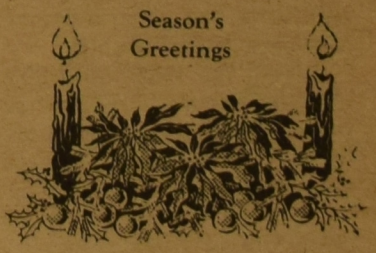

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Dutch

Het Chanoekafeest

Over dit feest kan de Thora niet spreken. Het is immers ontstaan in de tweede eeuw voor Christus' geboorte, in de tijd van de Makkabeën. Het woord Chanoeka betekent inwijding. Het is een feest ter herinnering aan de inwijding van de tempel, de hernieuwing van de eredienst onder Israel in de dagen der Makkabeën. Het wordt acht dagen lang gevierd, en het begint op 25 Kislew, een maand die gedeeltelijk samenvalt met onze maand december. Het is dus een feest dat met de geschiedenis van Israel alles te maken heeft.

Onder de leiding van de Makkabeën vochten de Joden tegen de legers van Antiochus, die ten zuiden van Jeruzalem door hen werden verslagen. Gedeeltelijk kregen de Joden Jeruzalem weer in bezit, ook de tempelberg. Terwijl de burcht van Jeruzalem nog door de Syrische soldaten was bezet werd op de tempelberg de tempel gereinigd, en precies drie jaar na de ontwijding kon de hernieuwde wijding plaatsvinden. In een der Chanoeka gebeden wordt dan ook gezegd: ,,het was op de 25ste Kislew toen Antiochus het eerst het huis van de enig-ene God in een afgodstempel veranderde; drie jaar later was het op 25 Kislew dat Judas de Makkabeër en zijn broers en de gehele gemeente van Israel, de tempel van het heidense vuil reinigden, en opnieuw voor de dienst aan God wijdden. Tot een nagedachtenis hieraan is het Chanoekafeest ingesteld. Het Chanoeka feest is een lichtfeest, er wordt ook om het licht van Gods Woord gesmeekt. Gods waarheid moet stralen in volle glans.

In later tijd is het verhaal ontstaan als zou er in de tempel bij het schoonmaken een kruikje heilige luchterolie gevonden zijn, dat maar toereikend scheen om één dag de kandelaar in het Heilige te doen branden, maar dat voor acht dagen genoeg bleek te zijn. En ter herinnering aan dit wonder zouden nu nog steeds op het Chanoeka feest lichten worden gebrand. Het eigenaardige is echter dat Flavius Josephus, die zoveel over de Makkabeën vertelde, niets van dit oliekruikje schijnt te weten. Hij geeft een uitvoerige beschrijving van het Chanoeka feest, noemt het zelf het ‚Feest der lichten' en schrijft dan: naar mijn inzien wordt het zo genoemd ‚omdat ons tegen alle verwachting in de vrije Godsverering als een licht verscheen.' Ook de auteur van het eerste Makkabeënboek, die zo'n uitvoerige beschrijving geeft van de reiniging van de tempel door Judas Makkabeus, zwijgt in alle talen over dat wonder-kruikje.

Het Chanoekafeest is vandaag nog een lichtfeest voor de Joden. In alle woningen van Joden, die ‚er nog aan doen' branden vanaf 25 Kislew gedurende acht dagen de feestlichten. Iedere volwassen persoon is verplicht om de Chanoeka lichten te ontsteken, zelfs alleenwonende weduwen. Het is echter een gebruik geworden in de gezinnen dat de mannelijke leden (zelfs kleine jongens, hun lichten aansteken, alle vrouwelijke leden van het gezin moeten er echter bij aanwezig zijn. Minitieus worden de voorschriften in acht genomen. Elke avond steekt men een licht meer aan, tot op de achtste avond alle acht armen van de menora, de kandelaar, branden. Zegenwensen worden bij het aansteken uitgesproken. Daar het feest acht dagen duurt is steeds een dezer dagen een sabbath. Dan worden ook sabbathlichten aangestoken. En in de synagoge leest men dan uit twee wetsrollen, en zingt meer dan gewoonlijk. Ook de zesde dag is weer een speciale dag, want dat is de eerste dag van de nieuwe maand; dan leest men in de synagoge Zacharia 2:14 tot 4:7, en men legt verband tussen de Chanoeka lichten en de gouden kandelaar met het oliekruikje en de twee olijfbomen.

Er zijn tegenwoordig meer Joden die dit blijde lichtfeest vieren dan vroeger. Dat hangt ook samen met het ontstaan van de staat Israel. De nationaal-joodse gedachte wordt versterkt, en men denkt aan het heldentijdperk tijdens de Makkabeën. De Joodse ontboezemingen op dit feest moeten ons wel aangrijpen. Men wacht op licht, en het is reeds verschenen in Jezus Christus.

Ons kerstfeest valt ongeveer samen met het Chanoekafeest der Joden. Wij denken aan het Licht der wereld, aan de Zon der gerechtigheid. De Joden wachten er nog op. Zagen ze maar dat het Kerstfeest het feest der vervulling is van Gods profetie onder Israel. Zagen ze het licht maar dat is opgegaan in 's werelds duistere wolken! Zagen ze maar dat het Kerstfeest een feest is van hoger orde dan het Chanoeka feest. Het Chanoeka feest herdenkt een wonder van God, de vernieuwing van de tempel, het Kerstfeest herdenkt het wonder van God, dat het Lam geboren werd, dat de zonde der wereld op Zich nam. Dat Lam is het Licht der wereld!

J. VanHarmelen

Het abortus vraagstuk

Vele immigranten geven uitdrukking aan hun overtuiging

door Albert van der Heide

De Windmill Herald — De controversie rond het vraagstuk abortus provocatus spitst zich in veel delen van Canada toe op een confrontatie. In diverse plaatsen splijt dit vraagstuk de bevolking in twee kampen, n.l. de ,,Pro-life'' richting en de z.g. ,,Pro-Choice'' groep (waar degenen die de mogelijkheid tot een abortus-ingreep open willen houden onderdak vinden).

De aanleiding tot de voortdurende controversie is de federale wetgeving in Canada waarbij abortus provocatus officieel is geregeld die de ingreep in zwangerschap mogelijk maakt op grond van de gezondheid en de omstandigheden van de vrouw. In feite is hierdoor abortus provocatus een zaak tussen de vrouw en haar arts.

Wanneer een vrouw, in consultatie met de arts, besluit over te gaan tot een zwangerschaps onderbreking (abortus provocatus, een latijnse benaming) wordt dit besluit voorgelegd aan de commissie van het ziekenhuis die dit besluit moet toetsen aan de wettelijke voorschriften. In principe kan hier een abortus provocatus worden tegengehouden. Of dit inderdaad ooit gebeurt, is niet bekend; men heeft althans nooit statistieken overgelegd die dit aspect verduidelijken.

De Canadese wetgeving heeft de toepassing van de ingrepen, de besluitvorming ervoor en de uitvoering ervan, in feite in handen gegeven van de medici. Er zijn nu aanwijzingen dat de medici zich steeds meer gevangen voelen in een onmogelijke situatie. Een recente jaarlijkse conferentie van de medici in Canada gaf schoorvoetend het groene licht aan een voorstel om de positie van de medici nog eens opnieuw te bestuderen.

Ziekenhuisbesturen

Omdat de wetgeving de medici in een centrale plaats zet vanwege hun lidmaatschap in de ziekenhuiscommissies, die het laatste woord hebben over zwangerschapsonderbreking, is de gezondheidszorg in steeds sterkere mate een politieke voetbal aan het worden. Immers de besturen van ziekenhuizen besluiten of er wel of niet een abortuscommissie bestaat. En als die bestaat bij een bepaald ziekenhuis dan kunnen er zwangerschapsonderbrekingen uitgevoerd worden.

In veel delen van Canada, worden de ziekenhuizen geëxploiteerd door ‚non-profit' verenigingen, die weliswaar in grote mate door de overheid gefinancierd worden, doch beheerd worden door een vereniging en door leden die geinteresseerd zijn in de plaatselijke gezondheidszorg.

De kwestie rond abortus provocatus heeft het aantal leden van ziekenhuisverenigingen doen groeien van een kleine, besloten groep tot een voorbeeld van massale democratische deelname. Elke kiesvereniging, van welke partij dan ook, kan terecht met afgunst kijken naar de werfkracht van ziekenhuisverenigingen. Ledentallen zijn in veel plaatsen zo sterk toegenomen, dat men voor jaarvergaderingen de grootste zalen nodig heeft, waar het onderwerp een controversie is.

Een protest aan de fiscus

Een lid van het voormalige kabinet in Manitoba, de heer Borowski, liet zijn post zelfs varen om vrijheid van handelen te hebben om zijn partij, De

Vervolg op pag. 16

Persoverzicht

• Trots als een kip met kuikens vloog Chretien met het grondwetsvoorstel naar Londen om het aan de regering daar aan te bieden voor behandeling in het Engelse parlement. In al die feestelijkheid klonk Rene Levesque zo'n beetje als een schoolmeester die zei: ,,als ik mijn zin niet krijg neem ik mijn ontslag.'' De verwachting is dan natuurlijk dat alle bijstanders vlug een knieval doen met de dringende bede om toch vooral niet op te houden. 't Werkt vaak ook nog, en zo was het geval met onze vriend Rene die overstelpt werd met brieven en telegrammen waarin hij werd verzocht om alsjeblieft toch niet z'n biezen te pakken. Helaas zat er een beetje holle klank in al die vriendelijke en dringende verzoeken want een publiek opinie onderzoek wees uit dat de meerderheid van de bevolking in Quebec het niet eens is met Levesque's standpunt aangaande de grondwet en eventuele onafhankelijkheid voor de provincie.

• Ons wekelijks applausje gaat vandaag naar de Minister Van Volksgezondheid, een vrouw in het ambt, die ons pensioenwezen een flinke veeg uit de pan gaf en met nadruk verklaarde dat het Canadees staatspensioen geen knip voor de neus waard is. 'k Ben het volkomen met haar eens.

• De Minister van Financieën, Allan MacEachen, heeft van de week zijn oren wel horen tuiten. Daar heb je nou een typische hoge boom die veel wind vangt. Ontevredenheid met zijn recente begroting neemt steeds toe, en vooral het verbod van belastingaftrek voor de kosten van investeringsleningen wordt gedurig onder vuur genomen. Tot overmaat van ramp publiceerden de banken hun financiele verslagen waarin bleek dat er enorme winsten werden gemaakt. Rooswater Broadbent was er natuurlijk als de kippen bij en klom op zijn socialistiese preekstoel om een nummertje ,,kameraden-ekonomie'' weg te geven. MacEachen kreeg er bijna de hik van en suggereerde heel vaagjes over een eventueel onderzoek hetgeen natuurlijk wel niet zo'n vaart zal lopen. Geld maakt macht, dat weet u net zo goed als ik.

• Onze zuiderburen maken zich uiterst ongerust over een soort gangsterbende die in Amerika zou rond lopen met het plan om moordaanslagen te plegen op vooraanstaande politieke figuren. Die onderneming zou door Libië gefinanceerd worden. De betrekkingen tussen Washington en Libië hebben het absolute vriespunt bereikt. Ook botert het lang niet tussen Amerika en Nicaragua, een land waar militante linksen de overhand hebben en waar rood oorlogstuig gretig wordt ingevoerd. Tijdens een vergadering van de Organizatie van Amerikaanse Staten ging de generaal zonder sterren heftig tekeer tegen de groeiende bewapening van dat land en verweet de kommunisten van oorloghetse. In verband met invoer van Amerikaans oorlogstuig en El Salvador klonk hij ietwat als de pot die de ketel verwijt dat ze zwart is.

• Ik wens u allen een heel gezegend en voorspoedig 1982. Moge God u zegenen met een vast geloof in zijn zaligmaking. Onze verwachtingen zijn verankerd in God's eeuwige beloften, en ik weet dat het vast gebouw van zijn gunstbewijzen, naar zijn gemaakt bestek in eeuwigheid zal rijzen. Daar kan niemand aan tornen.

Carl D. Tuyl

Het abortus vraagstuk

Vervolg van pag. 15

New Democratic Party, openlijk te kunnen bekritiseren. De NDP wenst een ‚Pro-Choice' beleid.

Later weigerde Borowski zijn inkomstenbelasting te voldoen, omdat een deel ervan gebruikt zou worden voor de financiering van zwangerschapsonderbrekingen (een onderbreking wordt via de provincies betaald door de Canadese gezondheidszorg).

Achter houden van belasting

Er zijn inmiddels meer mensen, door heel Canada verspreid, die een deel van hun belastingen achterhouden. Onlangs maakte een r.k. geestelijke in de provincie Nova Scotia bekend dat leden van zijn parochie massaal tot deze stap zouden overgaan.

In de provincie Alberta hebben diverse personen, voornamelijk uit r.k. kringen, geweigerd om hun contributie aan de provinciale ziekenverzekering nog langer te betalen omdat het ook voor zwangerschapsonderbrekingen betaalt (Men kan dit plan op gezette tijden opzeggen, maar niet halverwege een termijn, hetgeen de weigeraars juist besloten te doen om hun protest kracht bij te zetten).

Ex-Nederlanders

Een der geestelijke vaders van het verzet tegen de huidige wetgeving is pater Alphonse de Valk, rector van het St. Joseph's College in Edmonton, AB. De ex-Rotterdammer heeft een aantal publikaties op zijn naam staan, waarvan de oudste dateren van 1971 toen het debat over het vraagstuk in het Canadese parlement werd gevoerd. ,,Morality and Law in Canadian Politics: The Abortion Controversy'' - uitgegeven door Palm Publishers te Montreal - is nog steeds het boek dat aanbevelingswaardig is als men de achtergrond van de huidige wetgeving wil kennen.

De meer recente publikaties van De Valk hebben de vorm van brochures, welke gewoonlijk verkrijgbaar zijn bij ,,Pro-Life'' afdelingen of bij Life Ethics Centre, St. Joseph's College, University of Alberta, Edmonton, AB T6G 2J5.

Rector De Valk is ook één der degenen die geweigerd heeft om zijn contributie te betalen aan de provinciale ziekenverzekering in Alberta.

De provincie Brits Columbia heeft de twijfelachtige eer het grootste aantal zwangerschapsonderbrekingen te hebben in geheel Canada. De reaktie van de ,,Pro-Life'' aanhangers is dus in deze provincie ook het sterkst. Er gaat bijna geen week voorbij of ergens in de provincie wordt een massa-jaarvergadering gehouden van een ziekenhuisvereniging, waar de twee kampen hun krachten meten.

Surrey

Surrey is het meest bekende geval omdat in deze plaats de grootste confrontatie tussen een groep radicale artsen en een bijna even radicale aanhang van Pro-Life plaats vindt. Nu moet het wel gezegd worden dat het conflict dieper gaat dan de abortus-kwestie, maar de confrontatie spitst zich toe op dit controversieel onderwerp.

De provinciale minister van de volksgezondheid, Jim Nielsen, zag voldoende reden aanwezig om een provinciale administrateur voor het ziekenhuis te benoemen, die in principe alle bevoegheid bezit om een eenmans bewind te lanceren.

Ex-Amsterdammer Ed Durr, een lid van ,,Pro-Life'', die zich een plaats in het bestuur verwierf van de ziekenhuisvereniging in Surrey, laat zich vrij bitter uit over het besluit van Nielsen. Hij en anderen noemen het besluit om een administrateur te benoemen, een inbreuk op de vrije democratie binnen het verenigingsverband. De minister heeft echt niet te klagen dat de ,,Pro-Life'' meerderheid van het bestuur zich orienteert op een aspect van de globale verantwoordelijkheid die het bestuur heeft jegens de gemeenschap, vindt hij.

Surrey heeft echter geen abortuscommissie meer en de provinciale administrateur heeft ook geen stappen ondernomen om deze situatie te wijzigen. Deze administrateur belemmert het werk van het bestuur verder ook niet, hoewel deze de jaar vergadering wel heeft afgezegd.

Het conflict in Surrey rees tot vulkanische proporties toen het bestuur een jaar geleden de abortus-commissie schrapte. De artsen weigerden nog verder mee te werken aan andere ziekenhuiscommissies, waardoor het bestuur zich gedwongen voelde om opnieuw een abortuscommissie te benoemen. De victorie van de artsen was echter van korte duur, doordat deze commissie later opnieuw geschrapt werd, toen bleek dat de resultaten niet acceptabel waren voor het bestuur.

Het eigenlijke conflict in Surrey bestaat echter uit de vraag wie het ziekenhuis bestuurt: De artsenclub of de vereniging. Volgens ingewijden hebben de artsen in het verleden teveel invloed naar zich toe getrokken omdat het bestuur de grenzen niet duidelijk afbakende. Het recht om in het ziekenhuis praktijk uit te oefenen moet bv. jaarlijks herzien worden, een funktie van het bestuur, maar deze verantwoordelijkheid werd nauwelijks nageleefd.

Artsen moeten volgens de voorschriften elk jaar opnieuw bijstuderen om praktijk te mogen uitoefenen, maar in Surrey zou de artsenclub deze controle niet dulden die door het ziekenhuisbestuur uitgeoefend moet worden. Bovendien ondergaat Surrey's ziekenhuis een uitbreiding, welke extra veel van een bestuur zou vergen. Het één en het ander zou de eigenlijke reden van de minister zijn, om het openbaar belang te waarborgen, door een administrateur te benoemen.

Van der Zalm

Minister Wm. Vander Zalm (gemeentezaken) vindt dat zijn collega Nielsen inbreuk pleegt op de vrijheid van particuliere organisaties als hij administrateurs benoemt die bestuursverkiezingen kunnun afzeggen, zoals dat nu in Surrey is gebeurd.

Vander Zalm is een aanhanger van ,,Pro-Life'', die zijn sympathien zelfs kort voor een provinciale verkiezing niet onder stoelen en banken stak. Bij de meest recente provinciale verkiezing verloor hij duidelijk aanhang en politieke waarnemers wijten Vander Zalm's dalende aanhang aan zijn uitspraken aan de vooravond van de verkiezingen. Vander Zalm zegt echter op dat punt geen compromis te kunnen maken en dat het publiek het recht heeft te weten wat zijn standpunten zijn. Ondanks een dalend aantal kiezers, werd de ex-Noordwijkerhoutenaar ruimschoots gekozen en is hij op het provinciaal niveau een figuur, waarmee men rekening moet houden.

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Ik hoop ook dat het Kind Jezus u en uw familie mag zegenen en leiden in het nieuwe jaar.

STEPHEN B. ROMAN
Chairman of the Board

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Dutch

,,Pro-Life''

Andere ziekenhuisverenigingen ondergaan soortgelijke confrontaties, hoewel de twee kampen zich voorzichtiger opstellen. In Victoria won ,,Pro-Life'' kortgeleden een meerderheid in het ziekenhuisbestuur; een ex-Nederlander Schaafsma, werd vorig jaar reeds gekozen.

In plaatsen als Powell River, Prince George, Fort St. John en Nelson (allen in B.C.) won het ,,Pro-Life'' - kamp een meerderheid. Langley is de meest recente situatie waar ,,Pro-Life'' sympathisant John Scholtens vorig jaar werd gekozen en Ena Bontkes dezer dagen. De meerderheid in Langley is nu ook ,,Pro-Life'' toegedaan.

Bijna geen enkele plaats in Canada zal een situatie gaan vertonen als in Chilliwack (B.C.) waar bij recente verkiezingen vier aanhangers van ,,Pro-Life'' allen van Nederlandse afkomst bekende figuren uit de gemeenschap uit hun bestuurszetel wipten. Het viertal zijn bakker Gary den Boer, accountant John Jansen; onderwijzer William Veer en jurist Martin Verbrugge. De verslagen kandidaten waren o.a. gemeenteraadsleden, een ex-burgemeester en een ex-voorzitter van de plaatselijke middenstandorganisatie.

Achtergrond

De abortuskwestie in Canada eist veel belangstelling van de ex-Nederlanders. Er zijn diverse ,,Pro-Life'' aktivisten, maar de ,,Pro-Life'' aanhang treedt het duidelijkst naar voren. Het is interessant dat voor de meeste bestuursleden van ziekenhuisverenigingen uit de Nederlandse gemeenschap dit de eerste algemene openbare funktie is.

Meestal treedt men naar voren, zo blijkt, omdat men een godsdienstige overtuiging heeft, die hun in een gewetensconflict brengt met de gevolgen van de abortuswetgeving, die een inslag heeft wars van alle christelijke invloeden. Dat vooral ex-Nederlanders van r.k. - of gereformeerde huize, die van oudsher in Nederland een politiek bewustzijn ontwikkelden, zich op het plaatselijk niveau in deze strijd werpen, is geheel niet vreemd.

De abortus-kwestie is na de scholen-kwestie de tweede zaak waarmee de Nederlandse gemeenschap in Canada zich zeer actief bemoeit. En aangezien de controversie lang niet beslecht is — dat kan alleen op het federale niveau - kan men uit een brede laag van de Nederlandse gemeenschap in Canada nog een veel grotere deelname verwachten dan momenteel het geval is.

Verzets – herdenkings – kruis voor verdedigers

Bij Koninklijk Besluit van 29 december 1980, no. 104, werd op voordracht van de Minister van Binnenlandse Zaken, mede namens de Minister van Defensie en de Staatssecretaris van Cultuur, Recreatie en Maatschappelijk Werk, een verzetsherdenkingskruis ingesteld voor degenen die hebben deelgenomen aan het verzet in de Tweede Wereldoorlog tegen de bezetters van het Koninkrijk.

Het verzetsherdenkingskruis wordt toegekend aan een ieder die daadwerkelijk verzet heeft gepleegd, waarvoor de belangrijkste criteria zijn: duur en intensiteit.

Nadrukkelijk zij vermeld dat hieronder ook vallen degenen die in Oost-Azie op door Japan bezet gebied of Japans gebied verzet hebben gepleegd.

Om misverstand te voorkomen zij voorts vermeld dat deelname aan oorlogshandelingen voor de capitulatie in Nederland (15 mei 1940) en in het voormalige Nederlands-Indie (9 maart 1942) niet als verzet als bedoeld in het K.B. van 29-12-'81, no. 104, kan worden aangemerkt. Evenmin is als verzet in die zin aan te merken deelname aan de Binnenlandse Strijdkrachten in bevrijd gebied en krijgsgevangenschap.

Daar in Nederland geen centrale administratie van deelnemers aan het voormalig verzet bestaat en om zeker te zijn dat een ieder bereikt wordt is de weg van eigen aanmelding gekozen. Daartoe is een aanmeldingsformulier vastgesteld dat door de betrokkene zelf dient te worden ondertekend. Hiervan kan alleen worden afgeweken in gevallen dat betrokkene daartoe niet meer in staat is. Postume aanmeldingen voor het Verzetsherdenkingskruis dienen te worden gedaan door naaste familieleden of, zo deze er niet zijn, naaste medewerkers uit het verzet.

Het aanvragen voor een ander buiten diens medeweten dient te worden vermeden. Dit heeft in een aantal gevallen al tot problemen geleid.

De snelste manier om zich aan te melden voor het Verzetsherdenkingskruis is een schriftelijk verzoek om een aanmeldingsformulier bij het secretariaat van Stolkweg 10, Den Haag. Een zo volledig

Vervolg op pag. 18

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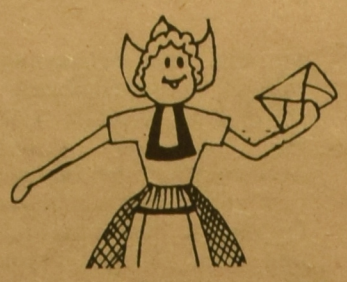

□ Radio Nederland — De Tweede Kamer heeft zijn vertrouwen gegeven aan het tweede kabinet Van Agt. Na vijf dagen waren de debatten over de regeringsverklaring afgerond. De Kamer behandelde een groot aantal moties over onder meer de solidariteitsheffing, de kinderbijslag en de kernbewapening. Die solidariteitsheffing, een eenmalige verhoging van de loon - en inkomstenbelasting, is bedoeld om extra banen te kunnen scheppen. Maar het kabinet gaat nu eerst samen met werkgevers en werknemers bekijken of die solidariteitsheffing volgend jaar al kan worden vervangen door een zogenaamd investeringsloon. Daardoor blijft een deel van de loonsom in de bedrijven. De Kamer besloot verder dat de kinderbijslag wordt gekoppeld aan de leeftijd van het kind en niet aan de hoogte van het inkomen van de ouders.

Over de kernbewapening blijven de drie regeringspartijen CDA, PvdA en D'66 onderling verdeeld. Maar uiteindelijk namen de drie partijen een gezamenlijk standpunt in dat van alle scherpe politieke kantjes was ontdaan. Mede daardoor kwam het kabinet niet in ernstige politieke moeilijkheden.

□ Nederlandse artsen zullen voorlopig geen medische gegevens meer aan de politie verstrekken. Zij vinden, dat er eerst betere afspraken moeten komen over de manier, waarop de politie met medische gegevens van patienten en verdachten mag omgaan. De artsen hebben gemerkt dat soms medische gegevens in processen verbaal terecht komen, die niets met de eigenlijke zaak te maken hebben. Daardoor kunnen patienten en verdachten zich in hun privacy geschaad voelen. Totdat er een betere regeling is getroffen zullen de medische gegevens niet langer aan de politie worden verstrekt.

□ Aan drugsverslaafden in de provincie Zeeland zal voorlopig geen gratis heroine worden verstrekt. Op enkele andere plaatsen in Nederland wordt dit bij wijze van experiment wel gedaan, om de verslaafden uit de criminele sfeer te halen. Een ambtelijke werkgroep had voorgesteld dit system ook in Zeeland te gaan toepassen. Maar zowel de officier van justitie in Middelburg, als het Zeeuwse consultatiebureau voor alcohol en drugs wees dit plan van de hand.

□ In Amsterdam is door ongeveer 400 duizend mensen deelgenomen aan een betoging tegen kernwapens. Het was de grootste vredesbetoging ooit in Nederland gehouden. De massabijeenkomst had aanvankelijk tot doel te protesteren tegen het stationeren van nieuwe kernwapens in Europa, hetgeen betekende uitbreiding van het NATO arsenaal in West Europa met cruise missiles en Pershing raketten. De betoging kreeg uiteindelijk echter mede het karakter van een protest tegen de opstelling van atoomwapens in West en Oost Europa.

Verdedigers

Vervolg van pag. 17

mogelijke invulling van het formulier, alsmede bijvoeging van relevante bewijstukken, bevordert een vlotte afdoening.

Tot heden zijn reeds duizenden gevallen in behandeling genomen. Nog steeds komen de aanmeldingen binnen. Het ongestoord werken van het secretariaat zal de afdoening van de ongeveer 10.000 gevallen waarop gerekend wordt, in de gestelde tijd van 1 1/2 jaar (begin 1981 tot medio 1982) zeker bespoedigen.

Toekenning van het Verzetsherdenkingskruis heeft geen enkele consequentie voor toekenning van pensioen of uitkering wegens verzet of vervolging. Behalve het model Verzetsherdenkingskruis met baton, in bijbehorend doosje, wordt een oorkonde uitgereikt. Degenen die dat wensen kunnen een miniatuurkruis ontvangen tegen vergoeding van een bedrag van 35 gulden.

Important News

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Calvinist Contact
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THANKS

JONKERS-REIBER: We would like to thank our children, grandchildren, relatives and friends for the best wishes, gifts, cards and flowers sent to us on the occasion of our 40th Wedding Anniversary. Above all we thank the Lord for the many blessings we have received over all these years.
Mr. and Mrs. Arend Jonkers, 529 Romaine St., Peterborough, ON

ADOPTION

MOLENAAR: After many months of legal delay, one-year-old Ian has been reunited with his older sister. We welcome into our hearts and home, our eighth chosen child, HESTER ALEXANDRA (born Feb. 24, 1979). She is a lovable playmate and early Christmas gift for Ingrid, Kimberley, Jason, Jeffrey, Jeremy, Kirstin and Ian. Proud parents, Andy and Nel Molenaar (nee Van Duyvenvoorde).
9093 Wright St., R.R.#10, Langley, BC V3A 6X5

BIRTHS

GROENEWEGEN - BISSCHOP: Harry and Jeannette thank the Lord for his gift to us, a beautiful baby boy, TIMOTHY BRIAN, December 1, 1981, 6 lbs. 14 oz. A little brother for Erin Dawn and Sandra Lee. Sixth grandchild for Mr. and Mrs. S. Bisschop, seventh for Mr. and Mrs. H. Groenewegen. Fifteenth great-grandchild for Mr. and Mrs. A.H. Bisschop, and sixteenth for Mr. and Mrs. J. Prenger.
151 Annabelle St., Hamilton, ON L9C 3T8

VANDERSTERRE: With praise and thankfulness to God, we, Fred and Henrietta, joyfully announce the birth of our first child, a daughter, RACHEL AGATHA, on November 25, 1981, weighing 9 lbs. 10 oz. Fourth grandchild for Mr. and Mrs. Ralph Stryker of Seaforth and fifth for Mrs. Pieter VanderSterre of The Netherlands.
175 Maple St., Clinton, ON N0M 1L0

VYFVINKEL: Peter and Wendy thank God, the giver of life, for the birth of their special son, JASON PETER, on October 30, 1981, weighing 1 lb. 15 oz. It was God's will that his twin brother should not live, and we are comforted in knowing that he is in heaven praising his Creator. We pray that God may continue to care for Jason Peter so that he may come home to us and grow to be a child of God. He is the fifth grandchild of Mr. and Mrs. Wm. Brandsen of Burlington, ON and the second grandchild of Mr. and Mrs. J. Vyfvinkel of Beamsville, ON
49 Plainsman Rd., Mississauga, ON L5N 1C4

MARRIAGES

TREU-VANANDEL: DEBORAH LEE TREU (nee Dorenbos) and ANDRIES VAN ANDEL, are pleased to announce their forthcoming marriage. The ceremony will take place, the Lord willing, on Saturday, December 26, 1981 at 11:00 a.m. in the Blackhawk Baptist Church of Fort Wayne, IN, USA. Pastor Rick Hawks officiating.
Future address: R.R.#5, Belleville, ON, Canada, K8N 4Z5

ANNIVERSARIES

1928 1981
Ten Post Brockville
"Dit is de dag die de Here gemaakt heeft. Laten wij juichen en ons daarover verheugen. Psalm 118:24
Op 16 december 1981 hopen wij met onze geliefde ouders en grootouders,

HENDRIK en GRIETJE BOER
(geb. Koch)

de dag te herdenken dat zij 55 jaar geleden in het huwelijk zijn getreden.
Hun dankbare kinderen en kleinkinderen:
Geert & Ans Boer; Marja & Wietse — Elst, Ned.
Albert & Ann Boer; Angela — Brockville, ON
Felix & Ellie Boer; Henry, Kevin — Burlington, ON
55 Manor Drive, Brockville, ON K6V 3E5

1941 1981
December 16
"This is the day that the Lord has made, let us rejoice and be glad in it."
With thankfulness to God for his love and faithfulness, we would like to announce the 40th Wedding Anniversary of our Dad and Mom and Opa and Oma,

AREND and NANCY JAGT

Love and congratulations from your children and grandchildren:
Jack & Mary; Greg, Derek
Peter & Shirley
Alice & Ed; Karen, Shari
John & Mary; Brian
Hank & Mary; Carl, Julia, Paul, Sarah, Mark
Albert
Margie & Cor; Angela, Jennifer, Casey
Arnold
Dave
Home address: 42 Main St., Wallaceburg, ON N8A 2G6

1956 1981
December 15
With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

HANK and MARGARET LIGTERINK
(nee Tel)

You have been an inspiration and source of joy to us. We pray the Lord will bless you in the years to come.
Ann Ligterink — at home
John & Rita Welma — Edmonton
Elaine Ligterink — at home
There will be an open house on Saturday, December 19, 1981, from 3:00 to 6:00, at 204 Carter Ave., Waterloo, ON N2J 3K4

1947 1982
Garijp, (Fr.) Phelpston, ON
January 9
"I will counsel you with my eye upon you" (Psalm 32:8b).
With praise and thanksgiving to our Lord we wish to announce the 35th Wedding Anniversary of our Mem en Heit, Pake en Beppe,

JOHN and AUKJE TJEERDSMA
(nee Kloosterman)

We thank God that he gave us Christian parents and grandparents and that they showed and taught us that God is our guide and strength. We pray that the Lord will richly bless them in the years to come.
With love from:
Tjeerd & Rose; Lisa, Heather, Erica — Calgary, AB
Eelke & Jane; Christiana, John-Peter, Jennifer — Phelpston, ON
Alie & George; Jeremy, Elizabeth — Minesing, ON
Peter — Phelpston, ON
Symen — Washington, DC, USA
Home address: R.R.#1, Phelpston, ON L0L 2K0

ANNIVERSARIES

1956 1981
December 20
With joy and thanksgiving to the Lord, we are happy to celebrate, D.V., with our parents and grandparents their 25th Wedding Anniversary,

COR and GERDIE VEGTER
(nee DeRoos)

Elroy & Kerey Vegter — Hudsonville, MI
Grace & Art Suk — Calgary, AB
Linda & Wesley Ness; Christine — Calgary, AB
Alice Vegter — Dordt College, IA
Corrine Vegter — Calgary, AB
Sandra Vegter — Calgary, AB
May God richly bless them with many more years together in joy and happiness.
Home address: Box #13, Site 10, SS#3, Calgary, AB T3C 3N9

1926 1981
With thanks to God we announce the fact that our parents,
Rev. CORNELIUS & JEANNETTE WITT
(nee Schooland)

will have been husband and wife 55 years on the 23rd of December of this year. We and they rejoice in the blessings and leading of our Covenant God throughout these many years, nine of them spent as pastor of the Trenton congregation.
Their children:
John Edward & Tillie Van Slot — Muskegon, MI
Saramae & Gordon Vander Ark — Cutlerville, MI
Conn J. & Gerri Berens — Ripon, CA
David L. & Shirley Zwart — Holland, MI
Martha Jeanne & Edward Ausema — Grant, MI
Nineteen grandchildren and seven great-grandchildren.
Home address: 152 Oakwood Ave., Holland, MI 49423

OBITUARIES

"The punishment that brought us peace was upon him, and by his wounds we are healed" (Isaiah 53:5b).
On December 7, 1981, our Lord called to himself, after he had suffered a little while, our beloved husband, father, grandfather, and great-grandfather,

CORNELIS JACOBUS DEN ENGELSE

at the age of 79.
He is survived by his wife C. den Engelse (nee van Dis) of Marknesse, N.O.P., Neth.,
their children:
Ann & Joe DeVries — Shallow Lake, ON
Dirk & Rie den Engelse — Marknesse, Neth.
Kety & Hank Groenenberg — Centreville, NB
Els & Hank Kuntz — Rexdale, ON
Leny & Jack Gehrels — Willowdale, ON
Tonny & Lambrecht van Eekelen — Breukelen, Neth.
Bets & Wim Oostendorp — Barendrecht, Neth.
as well as grandchildren and great-grandchildren.
The funeral was held in Marknesse, Neth., on December 11, 1981.

On December 1, 1981, the Lord took home our dear brother-in-law and uncle,

CORNELIUS SUPER

at the age of 51.
"Not anything in this creation will separate us from the love and will of God that is in Christ Jesus our Lord" (Romans 8:28-39).
May the Lord comfort our sister Trix Super (nee Kesimaat) and her children Angela, Michelle, Brian.
Dearly missed by:
John & Irene deJong (nee Kesimaat); Rick & Brenda, Mike, Dave, Rob, Susan

OBITUARIES

Psalm 103: 14-16.
Suddenly on Tuesday, December 1, 1981, the Lord took unto himself, his child,

CORNELIUS SUPER

in his 52nd year.
Beloved husband of: Trix Super (nee Kesimaat)
Dear father of:
Angela — at home
Michelle — at home
Brian — at home
Also survived by: his mother, 2 brothers, 4 sisters — in Holland.
Funeral services were held on December 4, 1981 at Chr. Ref. Church, Stratford, ON. Rev. B. Bakker officiated. Interment at Avondale Cemetery.
Home address: R.R.#2, Tavistock, ON

"In my Father's house are many mansions, if it were not so, I would have told you so. I go to prepare a place for you" (John 14:2).
These words of Jesus are a great comfort to us in the loss of our husband, brother, father and grandfather.
On December 2, 1981 the Lord called unto himself,

MICHAEL KIERS

in his 66th year.
Beloved husband of Harmina (nee Moes) Kiers,
dear brother of Mrs. W. Mulder — Dunnville
and dear father and grandfather of:
John & Ruth Kiers; Monica, Janice — Wainfleet
Betty & Jack Knight; John — St. Catharines
Henry & Joanne Kiers; Mitchell, Fred, Jacqueline — Smithville
Harry & Diane Kiers; Jeffrey — Welland
Wayne & Tess Kiers; Rachel, Michael — Smithville
Alice & Ralph Smit; Lisa, Andrea, Johnathan — Dunnville
Ralph & Lori — Toronto
Michael Jr. & Irene (fiancee) — Oshawa
The funeral took place on Friday, December 4, 1981, from the Maranatha Chr. Ref. Church, St. Catharines. Rev. J. Posthuma officiated. Interment took place in Pleasantview Memorial Gardens, Fonthill.
Home address: 2 White St., Building C, Apt. #306, St. Catharines.

The Ladies and Mens Society of the Welland Chr. Ref. Church, extend their sincere Christian sympathy to Mrs. M. Kiers and family in the passing away of their husband and father,

MR. MIKE KIERS

In this time of sorrow may the sustaining grace and comfort of our Lord be with them.
December 2, 1981.

OBITUARIES

December 1, 1981
Heidelbergse Catechismus Zondag I
Heden nam de Here tot zich mijn geliefde vrouw,

AALTJE VANDERLEI
(nee Dykstra)

in de ouderdom van 78 jaar.
Douwe Vanderlei — Trinity Towers, McLaughlin Rd., Brampton, ON
Kinderen:
Mrs. Sandra Tacoma — R.R.#1, Moorefield
Mr. & Mrs. P. Degraaf — Auburn
Mr. & Mrs. P. Vanderlei — R.R.#1, Atwood
Mr. & Mrs. C. Vanderlei — Londesboro
Mr. & Mrs. H. Teune — R.R.#1, Clifford
Mr. & Mrs. J. Seitz — Elora
30 kleinkinderen, 10 achter kleinkinderen.

"Jesus said, I am the resurrection and the life, he who believes in me will live, even though he dies" (John 11: 25).
Suddenly on November 25, 1981, the Lord has called home to be with him our dearly beloved wife, mother, grandmother and great-grandmother,

JANE ZANDBERG
(nee Visser)

at the age of 75 years.
Survived by her loving husband:
Frank Zandberg
and her children:
Dick Zandberg — Abbotsford, BC
George & Jetske Vander Deen — Smithers, BC
Karl & Judy Zandberg — Prince George, BC
John & Pearl Zandberg — Chilliwack, BC
Sid & Hennie Zandberg — Smithers, BC
Harold & Antje Zandberg — Smithers, BC
Theo & Susan Braak — Abbotsford, BC
Henry & Tally Zandberg — Smithers, BC
Andy & Jeanette Zandberg — Smithers, BC
Bill & Ida Bowman — Abbotsford, BC
Pete & Jean Karsten — Smithers, BC
39 grandchildren, 1 great-grandchild.
Mailing address: P.O. Box #543, Smithers, BC V0X 1Y0

HELP WANTED

Journey man auto body mechanic is needed for immediate employment in a clean, modern, well-equipped shop. A great opportunity for someone who is looking for a change and takes pride in doing quality work. Our area offers beautiful mountain scenery, excellent hunting and fishing as well as a friendly Chr. Ref. Church and elementary Chr. education. Call: Norm Mantel collect at: (604) 635-3929, Norm's Auto Refinishing Ltd., R.R.#3, Terrace, BC V8G 4R6

Furniture Foreman
Prince George, B.C.

the job: Two furniture production foremen required by furniture manufacturer in Prince George, B.C. Individuals must be familiar with woodworking machinery (double end tenoners, 5 head moulders, belt sanders, etc.) Must be capable of supervising 6 - 9 people. Previous supervisory experience in furniture plants prefered. Excellent wages with full range of fringe benefits.

the city: Prince George is a growing city of 80,000 people in central British Columbia. The city has a Christian Reformed Church of 50 families and a Christian school with grades 1 - 10.

Send resume to:

Scana Industries Ltd.,
988 Great Street, Prince George, B.C. V2N 2K8
(Phone: 563-0408)

Classified Advertising

HELP WANTED

Needed urgently: Responsible lady, who speaks Dutch and is 40 years of age or over to take care of 78-year-old lady; live in; salary negotiable; Listowel area; to apply write: Box #4659, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

TEACHERS

Woodbridge:
Toronto District Chr. High School is in need of a **French** teacher for **Grades 9 - 13**; duties to commence April 5, 1982 and will last at least until the completion of the school year. Send applications and qualifications to:

William Barneveld
Principal
c/o Toronto District Chr.
High School
7900 Kipling Ave.
Woodbridge, ON
L4L 1Z5

Bowmanville:
Knox Christian School Society invites applications for an opening in the **senior grades**, commencing January 4, 1982. For information and applications contact:
Mrs. J. Vander Kooi,
R.R.#6, 46 Marten Rd.,
Bowmanville, ON L1C 3K7
Tel.: [416] 623-4320

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PERSONAL

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Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

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The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

From all of us, the best wishes for a

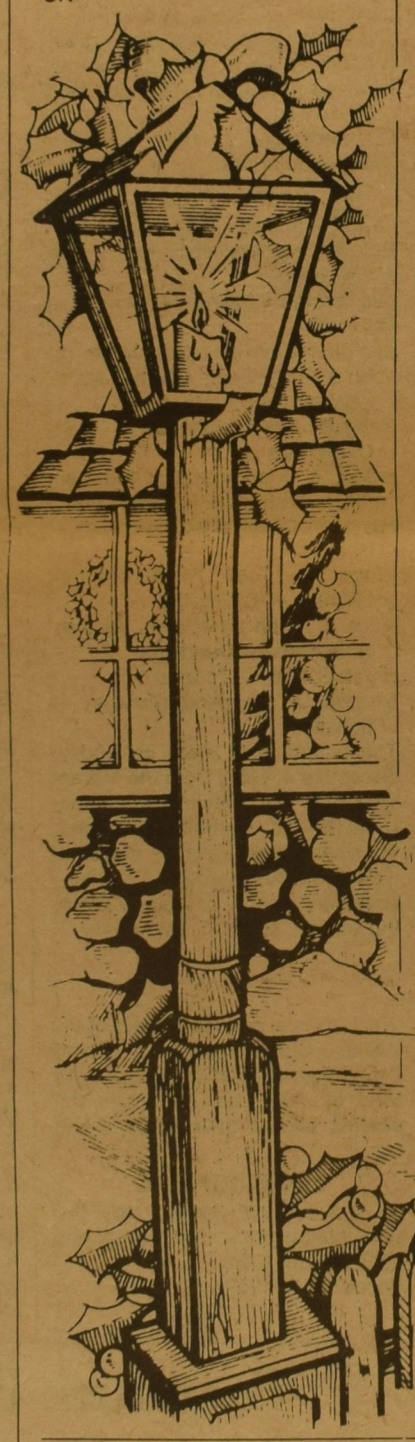
Merry Christmas!

Season's Greetings

BIERSTEKER: To all our relatives and friends, we extend our best wishes for a joyful Christmas and a blessed New Year.
Mrs. G. Biersteker, Box 102, Newcastle, ON L0A 1H0

BOELENS: Gezegend Kerstfeest en een voorspoedig Nieuwjaar toe gewenst aan familie, vrienden en bekenden door R. en A. Boelens, McLaughlin Rd. S., Apt. 317, Brampton, ON L6V 3N2

BOUWERS: We wish all our relatives and friends a blessed Christmas and a very happy New Year.
Ralph and Hanna Bouwers, 70 Maple Crescent, Orangeville, ON



BUYNINK: Grace and Ralph Buynink wish all their friends, relatives, and acquaintances a blessed Christmas and also a prosperous 1982.
Grace and Ralph Buynink, 75 Livingston Ave., Box #32, Grimsby, ON L3M 4G1

DEELSTRA: Wij wensen al onze familie en vrienden een gezegend Kerstfeest en een gelukkig 1982.
Taede en Aukje Deelstra, 586 Superior St., Wyoming, ON

DEJONG: Familie en vrienden, gezellige Kerstdagen, en een gezegend Nieuwjaar toegewenst.
Mr. en Mrs. Kornelis DeJong, R.R.#1, Morrisburg, ON K0C 1X0

DE VRIES: We wish all our family and friends a blessed Christmas and the Lord's blessing for the New Year.
Mr. and Mrs. J. De Vries, 22 Bowstead St., St. Catharines, ON L2N 3T1

DRAAISTRA: We wish all our family and friends a blessed Christmas and a happy New Year.
Mr. and Mrs. Thomas Draaistra, 2 Rossmore Rd., Apt. #301, Grimsby, ON L3M 3E3

EVERS: Mrs. Evedine Evers wishes all her family, friends and members of our congregation a blessed Christmas and God's guidance throughout 1982.
R.R.#1, Wellandport, ON

FEDDEMA: Aan familie en vrienden allen van harte toegewenst een gezegend Kerstfeest, en een voorspoedig Nieuwjaar in 's Heren gunst.
Mr. and Mrs. R. Feddema, R.R.#5, Strathroy, ON N7G 3H6

FENNEMA: Aan alle familie leden, vrienden en bekenden een gezegend Kerstfeest en een voorspoedig 1982 toegewenst.
Mike en Anna Fennema, R.R. #1, Troy, ON L0R 2B0

HESSELS: We wish all our relatives and friends a blessed Christmas and a happy New Year.
K. Hessels family, R.R.#3, Wellandport, ON L0R 2J0

HESSELS: Tim and Anna Hessels and family wish all their relatives and friends far and near a blessed Christmas and a happy New Year.
R.R.#3, Wellandport, ON L0R 2J0

KATERBERG: Wij wensen al onze familieleden, vrienden en bekenden een gezegend Kerstfeest en een voospoedig Nieuwjaar.
Berend en Jacoba Katerberg, Box #87, Drayton, ON

KITS: Aan alle familieleden, vrienden en bekenden wensen wij een gezegend Kerstfeest en een voorspoedig 1982.
Mr. and Mrs. H.J. Kits, 64 Arb Close, Red Deer, AB

LOUTER: We would like to wish all our friends and relatives a Merry Christmas and a blessed New Year.
Grace and Herman Louter, 60 Guildford Cr., Bramalea, ON L6S 3K2

MIDDEL: Wij wensen al onze familie, vrienden van ver en nabij gezegende Kerstdagen en Gods zegen in 1982.
Mr. en Mrs. H. Middel, 1245 Chippawa Rd., R.R.#3, Port Colborne, ON L3K 5V5

PASMA: We wish all our relatives, friends and acquaintances a blessed Christmas and a happy and prosperous New Year.
George and Alice Pasma, 263 Clarkside Rd., London, ON N5W 5E7

POORT: Wij wensen al onze familie, vrienden, en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
William en Jane Poort, R.R.#6, Woodstock, ON N4S 7W1

RADSMA: I wish all my family, relatives, and friends, a blessed Christ-centred Christmas and a New Year filled with happiness.
Mrs. Jacobina W. Radsma and family, 49 Meadowvale Dr., St. Catharines, ON

RUMPH: Wij wensen alle kinderen, kleinkinderen, broers en zusters, familie, vrienden en bekenden een gezegend Kerstfeest en een voorspoedig Nieuwjaar.
Mr. and Mrs. Thys Rumph, R.R.#1, Alma, ON

SCHENK: Mr. en Mrs. J. Schenk wensen al hun familie, vrienden en bekenden een gezegend Kerstfeest en een voorspoedig Nieuwjaar.
117 Johnson Ave., Whitby, ON

SNIJDER: Wij wensen familie, vrienden en bekenden gezegende Kerstdagen en een voorspoedig 1982.
Mr. and Mrs. J. Snijder, 7900 McLaughlin St., Trinity Towers, Apt. #316, R.R. #10 S., Brampton, ON

STRUYK: We wish all our family and friends a blessed Christmas and God's blessing in the year 1982.
Henry and Grace Struyk and family, Annan ON

STRUYK: To all our relatives and friends, a blessed Christmas and the Lord's guidance throughout the New Year.
Peter and Henny Struyk, R.R. #3, Caistor Centre, ON L0R 1E0

TALSMA: In plaats van kaarten Wij wensen de hele familie, vrienden en bekenden gezegende Kerstdagen toe en een gezegend Nieuwjaar 1982.
Albert en Jetske Talsma, Bowmanville, ON

VANDERLEEK: Aan alle familieleden en vrienden een gezegend Kerstfeest en Nieuwjaar toegewenst door Mr. en Mrs. G. Vander Leek, 2 White St., #315, St. Catharines, ON

VANDERLINDE: Wij wensen al onze familie, vrienden en bekenden, een gezegend Kerstfeest en een gelukkig Nieuwjaar.
Willem en Florence Vanderlinde, 1371 La Salle Rd., R.R.#4, Sarnia, ON N7T 7H5

VANDER VEEN: We wish all our relatives and friends a blessed Christmas and a happy New Year.
Mr. and Mrs. R. Vander Veen, R.R.#1, Laurel, ON L0N 1L0

VANDERWAL: Stan and Evelyn Vanderwal and family wish relatives and friends a blessed Christmas and a happy New Year.
R.R.#1, Varna, ON N0M 2R0

VANDERWIER: We wish all our family and friends a blessed Christmas and New Year.
Mr. and Mrs. U. VanderWier, Smithville, ON

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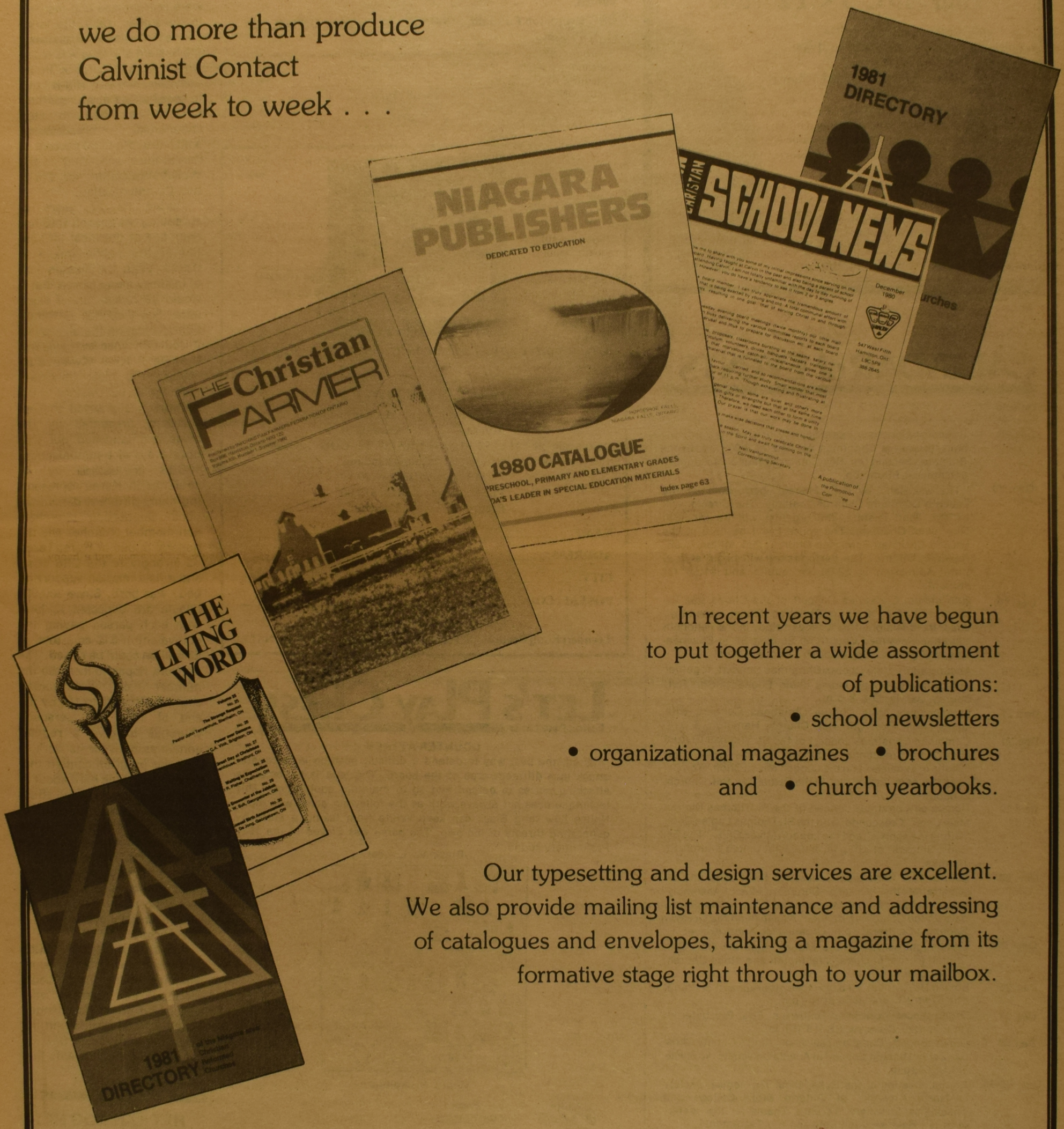

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CALENDAR of EVENTS

Ontario

Dec.20 Brampton Christian Choral Society "Praise the Lord" will hold its annual Christmas concert at 8:00 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.

Dec. 19 "The Messiah" by G.F. Handel, performed by the Laudate Dominum Choir of Chatham. The Director will be Mr. John Postma, the organist will be Mr. Bill Quartel of Chatham. The concert will be held in the Second Christian Reformed Church, 265 Albion Road, Rexdale, Ontario. The performance will begin at 7:30 p.m. Admission is $2.00 for adults and $1.50 for students.

Dec. 19 20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Rehoboth Christian Reformed Church on Scugog St. in Bowmanville at 8 o'clock. Organist Mr. Andre Knevel.

Dec. 19 Ambassadors Male Chorus Christmas Concert, together with a newly formed ladies choir, Ebenezer Chr. Ref. Church, Jarvis, ON, 8 p.m.

Dec. 21 Ambassadors Male Chorus Christmas Concert, with ladies choir, First Chr. Ref. Church, Hamilton, 8 p.m.

Dec. 21 Combined Christmas concert of the St. Thomas District Male Choir "Crescendo" and the St. Thomas Ladies Choir "Gloria in Excelsis" and the London Mixed Choir "The Bel Canto Singers" at 8:00 p.m. in the Bethel Chr. Ref. Church, London.

Dec. 22 Combined Christmas concert of the St. Thomas District Male Choir "Crescendo" and the St. Thomas Ladies Choir "Gloria in Excelsis" and the London Mixed Choir "The Bel Canto Singers" at 8:00 p.m. in the First United Church, St. Thomas.

Dec. 23 20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Willowdale United Church on Kenneth Ave. (behind the Nortown Shopping Centre) at 8 p.m. Organist Mr. Andre Knevel.

Dec. 23 Candlelight service in the Mount Hamilton Chr. Ref. Church (corner of Upper Wellington and Stone Church) at 8:00 p.m.

Dec. 26 Boxing Day annual, all-day Hockey tournament at Woodstock Perry St. arena; 7 a.m. to 7 p.m.

Dec. 27 Organ concert - Christian Teeuwsen. First Presbyterian Church - New Glasgow, NS at 8:15 p.m.

Dec. 29 Organ concert - Christian Teeuwsen. King's County Christian School Benefit Concert at Acadia University - Wolfville, NS, at 8:00 p.m.

Dec. 28-30 Annual meeting of the Evangelical Theological Society in North America, at Ontario Bible College and Theological Seminary, Toronto. Theme for the conference is "Relationships Between the Testaments."

Feb. 26-27 Annual meeting of the Evangelical Theological Society of Canada, Canadian Theological College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Dec.18	Wed.Dec.16	Fri.Dec.11-10a.m.	Wed.Dec.9-noon
Fri.Dec.25	Wed.Dec.23	Fri.Dec.18-10a.m.	Wed.Dec.16-noon
Fri.Jan.1	★ NO ISSUE ★		
Fri.Jan.8	Wed.Jan.6	Thurs.Dec.24-10a.m.	Wed.Dec.23-noon

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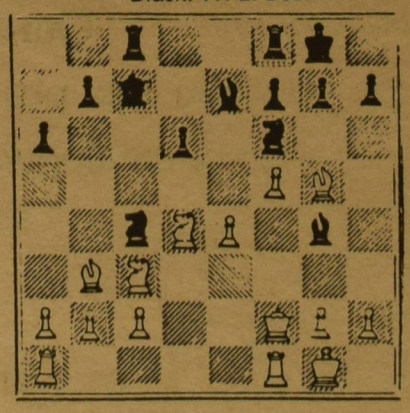
LET'S PLAY CHESS

Editor: Pete Layer

COUNTER ATTACK

Often, the best way to defend a difficult position is to counter attack in a different area of the board. The idea is to force the attacking pieces to defend and so to maintain equilibrium. This technique does not always work as the following game will show. Notice how long Black can keep White from taking a piece by generating threats of his own. The game was played in the 1981 Preliminary round.

Black: W. L. Boer



White: M. Apitius

White M. Apitius	Black W. L. Boer		
1. P-K4,	P-QB4;	12. B-N3,	B-N5;
2. N-KB3	P-Q3;	13. Q-B2,	N-QB5;
3. P-Q4,	PxP	14. 0-0,	QR-B1:
4. NxP,	N-KB3;	15. P-B5,	NxP;
5. N-B3,	P-QR3;	16. BxN,	BxB;
6. B-KN5,	P-K3;	17. N-Q5,	BxN
7. P-KB4,	QN-Q2;	18. QxB,	Q-B4;
8. B-B4,	Q-B2;	19. QxQ,	RxQ;
9. Q-K2,	B-K2;	20. QR-K1,	P-QR4;
10. BxKp,	0-0;	21. N-K3,	P-R5;
11. B-Q5,	N-N3;	22. B-Q5,	

and finally Black loses his Bishop, (1-0)

Korean broadcasting system stays alive with unique approach

LONDON (DP) — When all the mass media in South Korea were reorganized and merged in November, 1980, the Independent Christian Broadcasting System of Korea was faced with a drastic cutback in its activities. Not only did it have to cease all its news reporting but it also had to stop commercial broadcasting which brought in 90 percent of its revenue, according to the World Association for Christian Communication.

During its 27 years of spreading the gospel, CBS has been one of the most influential of the public media in Korea. With the sudden loss of income, many feared that it would be forced out of existence. But CBS has no intention of vacating the air waves. Faced with what its President, the Rev. Kim Kwan Suk, called "the most important moment in our history," the network has grasped the opportunity presented by the crisis and launched out into novel ways of communication.

CBS is backed by 40 churches in Korea representing many different denominations. Supporting churches, non-member churches and the general public in Korea reacted strongly to the CBS crisis and a new mission supporting body was born. Since 200,000 people are expected to join, with each person paying the equivalent of $15 so a total of $3 million could be raised. The network hopes to increase the number of participating churches from 40 to 100 by the end of 1981 and persuade churches to give a regular annual amount for its work.

It was program content that CBS had to think hard about in its new and unchartered situation. The network's evangelical preaching output, which fills 29 percent of air time, was not affected. These programs contain a strong social witness; the cause of justice and the importance of participation in social development is often urged.

This theme of participation was taken up by the network when it examined how it could communicate news of what was going on in its changed situation. CBS decided, in the words of Kim Kwan Suk, to "get in touch with events in a new way."

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Books

At grandmother's house

The following is an excerpt from a new Eerdmans book, ***Letters to Barbara,*** *by Glenn Meeter about the experiences of a fourth generation Reformed immigrant in a bi-racial setting. It deals with the complex ties between love, faith, and prejudice. The excerpt serves as an introduction to the book, and touches on many of the themes presented in the book itself.*

ON a Sunday in April Elizabeth and I and Barbara, our oldest daughter, drive down to Orangetown to visit my grandmother, who is ninety-three years old.

From the city near the Wisconsin border where we live it is only a two-hour trip, by the tollway skirting Chicago, and we should visit Grandmother more often than we do. Our last visit was on New Year's Day (I remember listening to the Rose Bowl game in the car on the way back), and before that I can't remember. Possibly her birthday in September.

"When is your next monthly visit?" Grandma will say when we see her. Also when we leave and at intervals during our visit; she is an old woman who appreciates the value of guilt in human affairs.

The three of us in the car, representing the third and fourth generation of the Vanden Vaarten family, live nearer to Grandma than any of her children except for Aunt Gert, her unmarried daughter who lives with her in the old house. Orangetown is our hometown, Elizabeth's and mine. Our high school friends have moved away or have grown distant from us without having moved. Elizabeth's mother, widowed, lives with a sister in Paterson, New Jersey. My own parents, moved away two years ago. From their retirement home, an aluminum trailer, they send us boxes of Florida grapefruit or Wisconsin cherries, depending on the season, and they stop at our house twice a year on their way north or south. We have no one to visit in Orangetown except Grandma and Aunt Gert. Our trips are limited to holidays and other special occasions which force us to ask, "Who knows how long Grandma will be with us?" — a question we first asked fifteen years ago, when my grandfather died.

In the summer Barbara Sue, who is eighteen (her second name is my grandmother's) will be leaving for Europe, a participant in an exchange program. She will live with a family in Denmark and she will be gone for twelve months. The thought amazes us more than it does her. For her, Europe is a place to get away: on the application's request for preferred location she wrote, "Anywhere." She is the first of either of our families in five generations to set foot on another continent. The first since my grandmother's grandmother left the Netherlands in the 1860's and sailed to the center of North America in a Great Lakes steamer (where Grandma's mother was born) and got off at Chicago.

"She'll give you a lot of advice," Elizabeth warns, while I pay an Illinois toll. "Just smile and accept it" — for Barbara has been showing signs of developing a mind of her own.

"Don't emphasize time or distance," I add. "She hates departures. Or anything that reminds her of aging. Or death."

At Grandma's ninetieth birthday celebration I had been on a fishing trip and came wearing a beard. We celebrated at a country club where one of my Michigan uncles had a membership. Of the twenty-three participants I was the only grandchild and the only one wearing a beard. Not for Grandma was the tact of Aunt Gert, who explained that men with weak chins wear beards, or of my mother, who pointed out that beards carry germs. "It looks terrible," Grandma said. "It makes you look a hundred years old." I congratulated her on ninety years of happy life. "Where is your ear trumpet, old fellow?" she said. "Do I speak loud enough for you?" To the waiter who cut her splendid cake she pointed out how ancient her grandson looked with his beard. To my uncle, the host, who toasted her ninety years of good health, she complained that she felt better at sixteen, insisting also that if he would take the trouble to look up the baptismal records in the First True Reformed Church of Roseland, in Chicago, he would find that she was eighty-eight or at most eighty-nine.

"Be sure to eat," Elizabeth says. "Take a small portion first and ask for seconds and thirds. She always worried because you were so peaked and frail."

Barbara laughs — she is on a diet, she has been warned that the Danes eat five meals a day. Elizabeth does not laugh. She has heard from Grandma concerning both our daughters, as my mother before her heard about her three sons, that they were peaked and frail and needed a tonic; that they needed more meat, more sunshine, more fresh air; that they had worms. (Once this turned out to be true.) One Christmas when I was eighteen I stood on my head for sixty seconds on Grandma's porch in the snow to insure a ruddy glow on my cheeks when I went inside, and my mother spent that Christmas explaining why my two brothers looked so peaked and pail in comparison to me.

I pay the last toll. "Don't mention Linda," Elizabeth says. "Let me tell her about Linda."

Our second daughter, a year younger than Barbara — Linda Sue is her full name — is staying at home today. She is saving money for college (she thinks her specialty will be the dance) and she has a job serving hamburgers at a fast-food drive-in that requires her to work this afternoon even though it is Sunday.

Grandma's religious faith is what it has been for ninety-three years, the faith of the True Reformed Church. As a conservative Christian she takes pride in never having forgiven me for joining a liberal or, as she would put it, American church. Fortunately for us, our apostasy has been counter-balanced by that of Aunt Gert, who has lately taken up strange ideas concerning prayer, miracles, and faith-healing, which she gets from tracts sent to her by a certain preacher on the radio. "There's such a lot of that going around nowadays," Grandma complained during our New Year's visit, as if faith-healing were a contagious disease. "They talk so pious about the Holy Spirit it just makes me sick!" She knows that theological conversation may bring upon her a challenge from Aunt Gert to say whether she is Saved or not; being Saved is one of three areas, the others being sex and old age, in which Grandma prefers reticence and modesty.

In matters of practical religion like sabbath observance, however, her frankness is unencumbered. It will not do to say that Linda is sick; on New Year's Day she really was sick, and Elizabeth cannot face the inquisition which two illnesses on two successive visits would bring down upon her motherhood. Nor can I argue, as I used to with my father, who rather enjoyed doctrinal equivocations, that since this job involves food (that is to say, drive-in hamburgers) it should fall under the category of *necessary* sabbath work. Grandma knows nothing of rational argument; with St. Augustine her only commandment is Love the Lord and do what you like — though her version runs Love the Lord and do what I like. St. Augustine, I remember, lived only to age seventy-six.

Elizabeth plans to stress the fact that Linda is saving for her college education, a phrase that will be received with respect for my Grandfather Arie's sake — though for herself Grandma would wish for all women (and probably all men, excluding ministers and doctors) to remain untainted by higher education. Nevertheless, better to be educated than to burn with desire, like Aunt Gert with her tracts and strange ideas.

We will not point out that Linda intends her college education to involve the study of the dance, for this surely, despite all Biblical references to various rhythmical ways of praising the Lord, would bring Grandma's gray hairs in sorrow to the grave.

Blue hairs, rather, for since the time that Grandfather died Grandma has used a strong rinse.

I turn off the tollway and onto Ridge Street, and we drive past a clutter of used-car lots and fast-food shops to grandmother's house. An imposing white colonial, it could be one of those houses that, as a nostalgic Midwestern writer once put it, are "still called through decades by a family's name." My grandfather built it not long after the First War, and people of True Reformed persuasion may still call the house by my family's name, owing to my grandfather's former importance in the Church. But the True Reformed who once made up half of Orangetown's eight thousand souls now represent less than a sixth of its thirty thousand. Even they, if they look at the house at all, probably think of it now as the house across from the drive-in bank.

I make the left turn across two lanes of traffic, the bank flashing messages at us from its marquee, and we are there. Grandma welcomes us in the foyer, Aunt Gert calls hello from the kitchen.

"Who cut your hair?" Grandma says to me, ignoring my beardlessness. She compliments Elizabeth's figure: "You've put on weight!"

Continued on page 24

Letters to Barbara by Glenn Meeter; Eerdmans, Grand Rapids, MI, 1981; Oxford University Press, hc, 263 pp., $17.25.

Books

At grandmother's house

Continued from page 23.

From Elizabeth and me she accepts a peck on the cheek. From Barbara a hug, gingerly given; Grandma is not steady on her feet. Also, Barbara is too old. Grandma was once a great, smothering hugger — would be still, if she had the chance — but only for pre-school age children. "Oh I could eat you up!" she used to say to our girls, hugging them. I remember her saying it to me when I was four or five years old, just about the time when the story of Little Red Riding Hood, which I received for Christmas that year, had to be put in the drawer under my socks so that the pictures wouldn't frighten me.

We enter the living room — there is the fireplace near which the Christmas tree used to stand! — and when Grandma is seated we give her the news. Linda's absence. Barbara's impending trip. The disappointment of the first is buried, for the moment, beneath the shock of the second.

"Denmark? Denmark! They eat horse-meat there, don't they? And have a lot of crazy ideas!"

"Well — do you mean Kierkegaard?" Barbara speaks as one who first heard Kierkegaard's name this past week.

"Just think," I say, "she'll be the first of our family to set foot in Europe since your grandmother left."

"Left? Why of course she left! Good-bye and good riddance! You didn't see her going back again, did you? You think she wanted to eat horse-meat all her life? Who wants to go backward? Those old people knew what they were doing!"

Like her own grandmother, Grandma focuses on the present. "You'll let them take advantage of you," she tells Barbara. I assume she means Danish young men, but she means the Danish housewife. "Cheap help, that's what they're after. Cheap help! Don't you do all the work!"

"I'll take care of myself," Barbara says.

"That's what you say, but will you do it? You're too soft, you let people walk all over you, just like your mother!"

I mistakenly advance language-learning as a justification for travel. But who, she replies, who, knowing English, would want another language? Don't I remember how my grandfather worked to make English the official language of the Church? (I do not remember; it is of the legends before my time.) Hasn't she herself forgotten all the Dutch picked up from her parents, except for those indispensables having to do with laundry, morals, food and children's illnesses?

I remember having the children's illnesses twice, once in my mother's English again in my grandmother's Dutch.

"That's true," I say. "I always thought 'peaked' was one of those Dutch words."

"What? Peaked! Why of course it is! How would you say it in English? See, you can't say it in English, there's no word for it!"

From this philological discussion Aunt Gert, broad-faced and freckled, smiling apologetically, still sandy-haired at almost sixty years of age, calls us into the dining room. The table, though without extra boards, is set as festively as it was on the old holidays. Then we would open a window to let out the heat or to hear the birds; now we are protected from the traffic by air conditioning and permanent storm windows. Across the street where I used to see someone else's holiday going forward (the Hardemas and all their children, later the Brantleys with their large dogs and small cars), I see the time and temperature flashing alternately. Also what must disturb my grandfather, if the heavenly souls can be disturbed: an advertisement for the state lottery.

I am the only male present. "Adrian

will ask a blessing," Aunt Gert says.

Phrases from my father and grandfather rise to my lips out of the chair on which I am sitting.

"Amen," Aunt Gert echoes, loudly and pentecostally.

"Ya, so vroom," Grandma rebukes her daughter. "Very pious," she says to me across the table. "And you let your daughter work on Sunday."

Aunt Gert covers for us. "Be happy in the present moment," she says. "Sufficient unto the day, after all. Think of what we have to be thankful for! Here we are, gathered together as a family, young and old alike—"

Grandma has had difficulty getting her legs under the table. Even her joke ("Good thing I'm not a cow, I'd had to do this four times") could not hide her chagrin. "Old!" she interrupts. "Who's old? I don't see any rocking chairs here. I don't see any canes. You speak for yourself!"

Aunt Gert disposed of, Grandma begins filling Barbara's plate with food and her head with advice. Never speak to strange men. Never sit with idle hands. Never go upstairs or downstairs with empty hands. Remember that the morning hours are golden — a proverb which sounds better in the old language, I force her to admit; but for this she takes a sudden vengeance.

"And don't get any crazy ideas," she says. "Your father went away from home one summer. That's when he got mixed up with that coloured girl.

I blush. Elizabeth looks at her plate. Aunt Gert laughs wickedly, delighted that the heat is off her.

"Why Mother! What a thing to say! You make it sound as if—"

"What? What? Why of course he was! He went away one summer and got a lot of crazy ideas and got mixed up with that coloured girl. No as ifs, ands, or buts about it."

Grandma's large blue eyes flash over me, a faded gray-blue like her hair. Spacy with cataracts and farsightedness, they still have the roguishness that attracted Grandfather Arie at their legendary meeting over the Carom board when she was eighteen, the year of the Boxer Rebellion.

"Your father was smitten, that's all there was to it. He was just smitten for a while, and then he came to his senses and married your mother. She was the girl they named you after, did you know that, Barbara?"

No one picks up the gauntlet. Aunt Gert laughs the laugh of a parent at a naughty child.

"I always thought I was named after my mother's Aunt Barbara," Barbara says.

"What? Why, of course, it was after that coloured girl. The one he got mixed up with when he went away for a summer. So don't you get any crazy ideas."

And always put your key in the same place, she tells her great-granddaughter. Then you'll know where it is. And hang your clothes up facing the same way, so you can dress in the dark. The dark before sunrise, that is, when you are planning the meals for the day. And always leave your room tidy, because the way you leave it is the way you'll find it. And don't let anybody walk all over you.

"I won't," Barbara says.

When the meal is over, the dishes finally done, it is time for Grandma's nap. We know this from the fact that she urges us all, several times, to go upstairs and lie down. We insist it is time for us to go. Barbara wants to hug Grandma good-bye. Being hugged Grandma says, "When are you coming for your next monthly visit?"

In the haven of our car, a nuclear family once more, we drive by the Orangetown landmarks on our way to the tollway. On previous trips Barbara has not allowed these to interrupt her perusal of fairy tales, horse stories, romances ancient and modern. Now her eyes are opened. Improbable as it may seem, her existence has been determined by that of her parents, the existence of her parents by that of their own, and by the things outside this window. The high school where Elizabeth and I met, the church where we were married, great-grandpa's onion-set warehouse (now a pre-fab cabinet factory), the old house where I grew up and the newer one surrounded by apartments, which my father built during his attempt to enter the construction business — all these things she will bear with her, willy-nilly, across the Atlantic and wherever she goes.

"Tell me about the scandal Grandpa John and Grandpa Gerrit were involved in."

Her bluntness seems a ghost of the house we have just left — except that Grandma, fearless in bringing up my past, would not have mentioned this episode in the life of her son, the reason, as she knows, that he has not been elected either elder or deacon in the twenty years since, not even (so far) in Wisconsin and Florida.

Barbara's face in the mirror looks nervous but determined.

"Didn't it all happen at the same time as...? You know. What Grandma was talking about."

The blond ponytail, the skin without makeup, the straightforward gaze, troubled now by a V-shaped frown above the nose, remind me heartswoopingly of her mother two decades ago. It was the summer that Elizabeth's father, Barbara's Grandpa John, died.

"It's a long story, Barb" — her high school nickname — "and I don't know that I would call it a scandal, exactly—"

"There was no scandal," Elizabeth says, meaning, I take it, that nothing was made public. "There never was anything like a scandal. Be careful with your words, for goodness' sake."

We drive west, then north, in the April twilight, through the April traffic on the tollway. Barbara finds her way back to the subject my grandmother brought up. Her name. Barbara Sue. Did we really name her after two people — one black, one white? One old, one young? Pagan and Christian? American and European?

"Well, I would have called them both Christian. Certainly both American."

"That's totally beside the point," Elizabeth says. "That has nothing to do with it. You were named after two relatives."

After a while, Barbara, from the back seat, says, "I'm going to keep a diary next year when I'm abroad. You two should have done that when you were young. Then Linda and I could read it now."

"Yes, maybe we should have done that."

"I'll want to know about all this stuff eventually. Linda ought to know too."

"Yes," I agree.

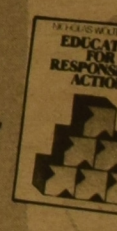
"But not tonight," Elizabeth says. "I'm too tired after this visit to think straight."

We stop at a tollgate and I throw thirty cents into the machine. Satisfied, the State gives us the green light.

Elizabeth turns on the radio and finds some orchestral music on the state university station. We drive north and then west again, out into the country toward home, and I wonder whether Barbara will ask for the popular-music program on which she can hear the top forty tunes.

Her face reappears in the mirror, her two hands resting on the back of our seat.

"Can't we get some news?" she says finally. "I'm trying to get ready for next summer. They'll want me to be able to talk intelligently about everything going on in my country."



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Books on Christian education

by Harro Van Brummelen

With the rapidly increasing number of evangelical Christian schools, there is now a plethora of books for parents about education. Unfortunately, quality is variable, and few come to grips with a covenantal approach to education. At the same time, there is an occasional one that offers worthwhile insights and perceptions; among the following books, Bruce Lockerbie's book falls into this category.

Paynter's *Must Our Schools Die?* emphasizes the current criticism of the public school system: lack of skill development, lack of discipline, lack of motivation. He suggests twelve reforms that will supposedly put the public school back on the right track. For example, he believes that schools should be controlled by the parents sending children to a particular school, and that teachers should be given a certain amount of money per student per year and then be held totally responsible for the educational "results."

Except for a four-page introduction addressed to Christians, there is no biblical analysis and the Christian school alternative is not even mentioned. Paynter seems to think that new organizational schema can save the public school, and that it is not necessary to consider philosophical and religious direction.

Smith's *What Every Parent Should Know about Christian Education* takes an opposite point of view. His introductory chapter deals with the importance of a philosophy of education, and he shows that Christian education is the only possible alternative. Unfortunately, Christian education in his book becomes too glib and too superficial. Geography, for Smith, "lives as you see the gospel spread throughout different countries." His first goal for Christian education is "to win boys and girls to Christ," and his first two advantages of Christian education are high academic standards and a wholesome social emphasis. Persons of Reformed background will feel uncomfortable with Smith's lack of depth.

Paul Kienel is Executive Director of the Association of Christian Schools International, which claims to be the largest association of Christian schools in the world (not to be confused with C.S.I., with which most *Calvinist Contact* subscribers are familiar). That he is a dynamic supporter of Christian day schools becomes clear in his little book, *The Christian School: Why It Is Right for Your Child.* The booklet is an anecdotal description of Kienel's views of Christian education.

While Kienel has a sound view of parental responsibility in education and recognizes the importance of integrated Christian education, the book contains too much reactionism against public education and, as a result, fails to build a strong, positive case for Christian education on the basis of the lordship of Christ over all areas of life. It is a good booklet to read if you are interested in knowing the rationale behind the establishment of the majority of new Christian day schools.

As can be expected from Henry Morris, a large part of his *Education for the Real World* is devoted to a creationist framework for education, and a refutation of an evolutionist and humanist approach. But he goes beyond this, and deals at some length with the cultural mandate and its implications for Christian education. He understands that every course in a school should be based on and integrated with scripture. However, he gives the cultural mandate a narrow scope when he concludes that a school must stress the three R's, history, and natural science, but that literature, art, music, physical education, and social studies are less essential.

I appreciate Morris' solid foundation that all truth is founded on the Triune God as revealed in his Word, but at the same time raise questions about his simplistic application of Bible texts (for example, drawing direct parallels between the size of groups Christ taught and our present-day class sizes).

By far the best book in this group is Lockerbie's *Who Educates Your Child?* It is well-written and provides a balanced look at many of the issues in education. He writes (and I agree) that public school teachers are, by and large, both dedicated and competent, but that the difficulty we face is that the philosophy that pervades society as well as public education today is that of secular materialism. We may not like the fact that Lockerbie concludes that there are instances where it is better to send children to a public rather than a Christian school ("Ironic but true, faith thrives in tension and adversity; faith dies in the lukewarm atmosphere of a Laodicean bubble bath"), but he has a sound grasp of what Christian education should accomplish ("Without some kind of philosophical or religious commitment...the word 'education' becomes a meaningless cipher"). Like Nick Wolterstorff, he stresses the importance of modeling—teachers ought to be "living milestones." He goes beyond that and points out that for a Christian school to be successful, the entire constituency of a Christian school must put its knowledge into practice in what the New Testament calls service.

Lockerbie's book is one that I would recommend for discussion for a church's young couples group or a series of P.T.A. meetings. Some of his conclusions are bound to make us take a step back and re-examine our own positions. He says things in a refreshing way: "In thousands of classrooms, socialization becomes nothing more than a routine for cookie-cutting docile children into anonymity." "Show me a so-called Christian school that emphasizes personal piety and devotion to the neglect of individual emotional stability and social responsibility, and I'll show you a school full of religious dwarfs!"

You won't always agree with Lockerbie, but you'll find him stimulating. And if you are a board member or principal, keep this book on your shelf for the many quotable segments usable as newsletter "fillers."

What goes on in the Christian school

Of making many books there is no end, the Preacher said in Ecclesiastes, and that is certainly true of books

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Government of Alberta photo.

Harro Van Brummelen is Education Coordinator for the Society of Chr. Schools in British Columbia.

Education

A thoroughly Reformed view of higher education

Rationale for a Christian College by Theodore Plantinga, Paideia Press, St. Catharines; 1980; pb., 112 pp., $2.95. Reviewed by Harro Van Brummelen.

This book, written by Dr. Plantinga who will be teaching philosophy at Redeemer Reformed Christian College next September presents a popularized description of the historical and present-day reasons for the establishment of a Christian college.

Describing Plato as well as Calvin's academies, Dr. Plantinga builds a solid case for the importance of higher learning based on Scriptural principles. Three of the chapters deal with the curriculum of the Christian college: the significance of choosing **what** to teach, the basic theological and philosophical principles on which a Christian College curriculum is founded, and the necessity of analyzing secular scholarship. The author then describes how he views the Christian college as community, and concludes by presenting a chapter on Canadian needs.

Dr. Plantinga has a good grasp of the history of Western philosophical thought, and uses this well in convincing his readers that education can never be neutral and that, also at the college level, a Reformed perspective on learning will help students in facing the powers and principalities of this world and in offering their academic work to the service of God and his kingdom. As such, the book is worth reading by all thoughtful supporters of Christian colleges.

However, the book has its shortcomings. The attempt to present a "down-to-earth" exposition is only partially successful. Some of the analogies used detract from the points being made; it would have been better if the descriptions themselves had been simpler. Moreover, much of the content seems like a rehash of Holmes' book published by Eerdman's in 1975: **The Idea of a Christian College,** and though Plantinga is more explicitly Reformed, Holmes says it better.

The most disappointing chapter, however, is the one on Canadian needs. The examples of Canadian uniqueness such as geography and economics are valid but superficial. Plantinga does little to describe the unique Canadian ethos that has given shape to our nation. He seems to be more aware of the institutional development of Canadian higher learning than he is of the underlying forces that shaped Canadian universities and made them quite distinct from their American counterparts, especially in the last part of the nineteenth and the first half of the twentieth century.

Moreover, he neglects the present-day context in which an Eastern Canadian, Reformed Christian College will find itself. What will be its relationship to The King's College in Edmonton, to the Institute for Christian Studies in Toronto, to the Canadian Reformed Theological College, or to the Christian school movement at large? What role can a college play in developing insights that will help Christian organizations and churches? This is not dealt with in the context of our Canadian needs.

Nevertheless, if you want to gain deeper insight into what is involved in setting out a direction for a Christian college, you should read this book. Plantinga does not daily in "icing-on-the-cake" Christianity but presents a thoroughly Reformed view of higher education.

Books

Books on Christian education

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about Christian education during the past few years. I hope this review will give you some idea of what is available on the market and which of the books may be of interest to those concerned with what's happening in our Christian schools.

Baker's *The Successful Christian School* is intended as a practical guide for starting and operating a Christian school. He sees the school basically as an evangelistic outreach that maintains a traditional approach to education—and believes that parent-control of schools is a "pitfall" to avoid. While his chapters on successful promotion and financial stewardship include some useful ideas, there is little in this book to recommend it to our Reformed community.

Roy Lowrie's *Inside the Christian School* consists of excerpts from his diary as a Christian school principal. Principals will be able to identify with many of the anecdotes but the book's appeal is limited to them. The other A.C.S.I. publication, *The Philosophy of Christian School Education*, is a much more extensive book dealing with the principles, practice, and perspective of Christian education. Much of it is an extension of the thinking of Mark Fakkema—who broke with C.S.I. in the 1940s and founded the National Association of Christian Schools. There is much that is worthwhile here, though the quality varies considerably from one chapter to the next.

Byrne's *A Christian Approach to Education* is a solid analysis of the foundations of Christian education. The book was originally published by Zondervan some twenty years ago, and I, for one, wish I would have been aware of the book at that time. For both of these last two books I thought on many occasions: "Yes, there's some good insight here, but in our Reformed community our thinking has developed further and we've moved beyond what is offered here."

Books such as Wolterstorff's *Educating for Responsible Action* and Steensma and Van Brummelen's *Shaping School Curriculum: A Biblical View* came to mind. Wolterstorff develops strategies for enabling Christian education to do more than teach cognitive facts, pointing out the importance of Christianity truly becoming a way of life. Steensma and Van Brummelen's book develops curricular models and directives that are being considered and implemented by many of our Canadian Christian schools.

The Purpose of a Christ-Centered Education is written by a group of followers of Cornelius Van Til and it reflects its Calvinistic underpinnings. More than most of the above books, this has an all-encompassing view of Christian education. It describes the basic purposes of the Christian school as helping parents to fulfill their responsibility to God for their children, helping pupils to serve the Lord, relating the Bible to what is taught in the classroom, enabling the world to see the willingness of the Christian community to deny Satan and self and follow Christ, and glorifying God's name. A chapter is devoted to each of these aims, and when the authors deal with the general purposes, the ideas are usually solid and biblically grounded.

As is to be expected in a book of this type, there are few practical implications described for classroom practice. However, where these do occur, they are not well developed. Furthermore, the book's criticism of the philosophy of the cosmonomic idea is misleading and out-of-place.

Rushdoony collected a series of his lectures into the book, *The Philosophy of the Christian Curriculum*. Also writing in the Van Til tradition, he has a clear view of the sovereignty of God in education and of the fact that Christian schools are covenant schools requiring communion in the truth. He gives a solid analysis of the shortcomings and dangers of humanism, and of the impossibility of neutrality. His chapters developing positive Christian alternatives, however, are so short (about 4 pages each) that they do not give much help to the classroom teacher. Indeed, too often they lead to hasty and sometimes dubious conclusions ("the goal of teaching composition is not creative writing but good writing;"..."German and to a degree, French, are of value to potential historians, and to the limited few who travel extensively, but to few others;" ..."it is desirable to have separate classes for both boys and girls in each grade").

The chief value of the book is that Rushdoony builds a convincing case that everything we do in our schools has a religious root—the way in which we teach grammar, the way in which we teach mathematics, and the fact that the scientific method "strips man of all meaning other than a purely material and biological one."

The book in this group that speaks most to where we are as Canadian Christian schools is *No Icing on the Cake*. Even though one or two chapters deal specifically with the Australian situation, this collection of essays contributes to the deepening of our insight of the theory of Christian education. Especially worthwhile are Doug Blomberg's essays on a Christian theory of knowledge and cirriculum guidelines for the Christian school as well as Stuart Fowler's on "Schools Are for Learning." It is encouraging that we are able to join hands across the oceans and work together at developing a kingdom vision for Christian education. I can recommend this book for teachers, board members, and others interested in making our schools more integrally Christian.

There is one thing that still does disturb me in reviewing all these

"In this era of pale and mechanical formula fiction, from both the secular and Christian realms, the reader should come away from *Letters to Barbara* feeling the blessing of truth."

—Larry Woiwode

Author of *Beyond the Bedroom Wall*

It is the late fifties, and movies, TV, urbanization, and integration are changing America — and unsettling a small Dutch Calvinist community near Chicago. Adrian Vanden Vaarten is a young man from this community who is torn between the mores of his strict upbringing and the provocative lure of change. Through Adrian's spiritual and emotional struggle, Glenn Meeter lays bare the heart of the Dutch Reformed experience, exploring the complex and ambiguous ties between faith, love, and brotherhood.

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Books

books. Why do we as North American Christians continue to show so much individualism, also when it comes to Christian education? The names of some of the books underscores this: *the* philosophy of Christian school education, *the* philosophy of Christian curriculum, *the* successful Christian school, as if each of us has an absolute corner on the truth! It would be better to admit that we all see through a glass darkly.

Christian educators of different stripes and colours need much more interaction and need to recognize that we all benefit from communal discussion and reflection. If this doesn't happen, I'm afraid that the different strains of Christian education will each go their own way—with more and more fragmentation occurring. "In our isolation lies our strength," said Groen Van Prinsterer. But he was referring to the isolation of Christians from the world, not in the isolation of one Christian group from another. Can we get these authors to dialogue?

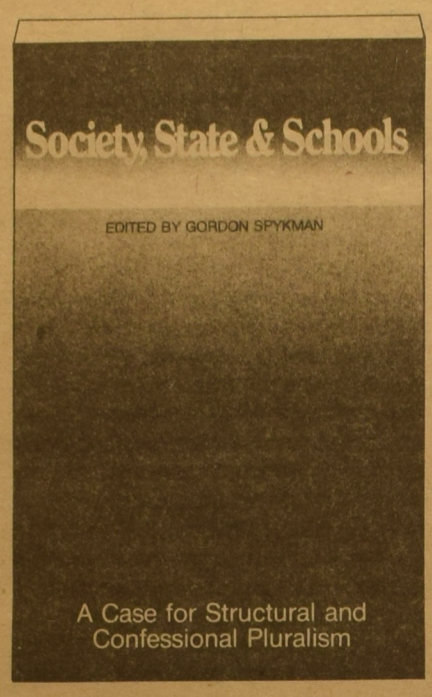
Christian college professors write about education

Recently I updated a bibliography of books on Christian education for our British Columbia Christian schools. Not only was it three times as long as the one I prepared three years ago, but no sooner had I given copies to our principals when a number of other books that could have been included landed on my desk. Three of these originated in Calvin and Dordt College.

Building the House: Essays on Christian Education was written in honour of Professor Nick Van Til, teacher of philosophy and history for twenty-six years at Dordt College. It contains three historical, two theological, and two philosophical essays by Van Til's colleagues at Dordt. Because of the wide range of topics dealt with, it is unlikely that a reader would be interested in all essays: the historical essays, for instance, deal with such specialized topics as the convention addresses of the National Union of Christian Schools from 1935-1945. One of the essays of interest to educators is John Van Dyk's thoughtful reflection on the structure of knowledge and its implications for the curriculum. He emphasizes that the separation of theory and practice, or of "liberal arts" and "vocational-technical" training does not reflect a biblical understanding of knowledge. He deals with this within a college context, however, rather than an elementary or secondary one.

Indeed, the only essay in the book that deals with Christian schools specifically is Wayne Kobes' development of the implications of God's covenant for Christian education. He describes interesting new archeological research on the suzerainty-vassal covenant relationships in the Old Testament Middle East, but doesn't develop it in enough depth for readers to grasp the full significance of this research.

An essay that has more depth is the



last one in the book, *Theology or Pistology*, by John VanderStelt. Even though his insights are well worth considering, it is not an essay on "Christian education" except in a very broad sense. Indeed, the difficulty with this book is that it is not a book: it is a collection of isolated and unrelated essays that would have been better published as individual articles in Dordt's *Pro Rege* journal.

Towards a Theology of Education (which could have been more accurately called *Some Religious Principles of Education*) is the result of a series of lectures Calvin's Dr. Beversluis gave throughout North America during the 1980-1981 school year. Beversluis seeks a biblical balance between culture and piety, and puts this within the context of the creation covenant as well as the covenant of grace. He rightly concludes that a good Christian school must put such scriptural theory into practice, but, as is to be expected in a short 32-page monograph, does not do justice to either the theory or to the practical implications.

Beversluis' call for the nurture of piety in conjunction with cultural obedience is to be applauded. However, when he states near the end of the booklet that the major aims of Christian education are "growth in intellectual insight and understanding, growth in moral awareness and choosing, and growth in creative self-expression and action," I ask whether he has really listened to himself when he discussed a religious vision for education. Not only would any humanist agree with such aims, but here Beversluis neglects that Christian education cannot be considered without reference to the providence of God, the possibility of redemption in Christ, the call to lead lives of responsible discipleship. To reduce Christian education to intellectual, moral, and creative growth not only makes education eventually child-centered rather than Christ-centered, but it also fails to come to grips with the fulness of man and the unity of reality as God has created them. I know that this is not Beversluis' intent; that is clear from other parts of his booklet as well as from his unfailing dedication to Christian education. However, it is an indication that more careful thought should have been given to the implications of God's Word for Christian education.

It is once every one or two years that one comes across a truly significant book on education, a book that will shape and mold the thinking in our communities about certain issues. Such a book is *Society, State, and Schools: A Case for Structural and Confessional Pluralism*. The second book to come out of the Calvin Centre for Christian Scholarship, this book lays a solid foundation for the theory and practice of confessional pluralism in North American education. Gordon Spykman and his fellow authors (Rockne McCarthy, Walfred Peterson, and Donald Oppewal) are to be thanked and congratulated for their worthwhile work in this venture. The other book to be written by Fellows of the Calvin Centre is *Earthkeeping: Christian Stewardship of Natural Resources*, edited by Lorne Wilkinson and published by Eerdman's (Canada, Oxford University Press, $13.15).

The book starts with an analysis of differing world views and their resulting paradigms of society, dealing with individualism, collectivism, and pluralism. The critique of individualism and the description of individualist-collectivist convergence has deep implications for our Canadian society, not only in the area of education but also, for instance, in the political arena with Trudeau's proposed Charter of Rights. The authors trace American constitutional history as it applies to education, and they build a thorough biblical case for structural confessional pluralism in education. It is especially the biblical foundations that are important for all of us who are concerned with the role of government in education and the just distribution of public tax funds to all sectors of that public.

While the historical analysis and the strategies for "constructive change" toward pluralism are U.S.-focused, the excellent analysis of the basis for confessional pluralism will serve to unite our school communities in their quest for educational justice. This is a book that should be read by all Christian school leaders and supporters who want to understand both the principles of pluralism and the world views that we are challenging when we claim our share of public monies to operate our Christian schools.

It is becoming clear that Calvin College's establishment of the Centre for Christian Scholarship is starting to pay rich dividends: both books that have been published as result of Centre research have been significant ones. Enabling a group of scholars to study a specific topic for one year is helping our Reformed North American community to address problems and issues at a depth that has seldom been possible. That is cause for thanksgiving.

Are you Planning to buy a book reviewed in Calvinist Contact?

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These reviews are not intended to be totally comprehensive, but are given on recently published books and books that are currently being read by Christian educators. Some books such as *Christian Day Schools: Why and How* by Dick Kranendonk (Paideia) have been reviewed previously.

Interested readers may obtain a more complete bibliography of books on Christian education from: The Society of Christian Schools in B.C., Attention: Mr. H. Van Brummelen, 10638-132A St., Surrey, BC V3T 3X7. Please send a self-addressed envelope with your request.

Books

Church history

Premils: A brief history of a world and life view

Living in the Shadow of the Second Coming: "American Premillennialism 1875-1925" by Timothy P. Weber; Oxford University Press, 1979; cloth, 232 pp., $19.95. Reviewed by John Kerssies, Sarnia, ON

This book is more than an historical survey and can be called a study of American dispensational premillennialism, specifically zeroing in on the relationship between premillennial beliefs, and religious and social behaviour.

Weber's well-documented and insightful book is an interesting study on how the beliefs of the premillennialists between 1875 and 1925 reflected in their everyday lives and attitudes. Even though Weber is very careful to give his own valued judgments in relationship to dispensational premillennialism, he is impressed by their enthusiasm for evangelism and missions, as well as by their accuracy in predicting certain events.

In the final chapter, which he simply calls "Conclusion" Weber is less objective than in the earlier chapters. For all kinds of reasons, says Weber, dispensational premillennialism has had and still has an enormous appeal to people. That is the reason that many who have become disenchanted with the earlier post-millennialism have turned to the premils of the dispensational variety for answers. He lists the positive as well as negative effects of dispensationalism. On the positive side he points to people's personal life-style, their commitment to evangelism and missions, and their living with a sense of urgency in view of the Lord's imminent return.

First of all, on the negative side, premillennialists live with a sense of "overassurance" in their interpretation of the Bible as well as an overconfidence in their ability "to interpret the motives or intention of others." And, due to their deep conviction that there is only one way to read the Bible (the one outlined by Darby and Scofield), premillennialists have adopted a spirit of intolerance and even divisiveness, even in relationship to other conservative evangelicals who happen to disagree with their dispensational views. The third negative result of premillennialism is its effect on social attitudes: "Premillennialism generally broke the spirit of social concern which had played such a prominent role in earlier evangelicalism."

Weber writes that, "If they desire, premillennialists can speak a profound word of criticism and judgment to modern life, since their eschatology gives them a unique perspective from which to analyze the **status quo**. Saying something constructive, however, may prove more difficult."

Timothy P. Weber is an Assistant Professor of Church History at the Conservative Baptists Theological Seminary in Denver, Colorado. The title of the book may possibly suggest that it deals with all kinds of doctrinal issues pertaining to Christ's second coming in view of today's events. However, the subtitle suggests that it is not simply a book dealing with the theology of eschatology, as so many books do nowadays, but that it is more historically oriented.

Library

Librarian's update

Organizing the School Library: A Canadian Handbook by Marilyn H. Kogon and George Whalen; McGraw-Hill Ryerson Ltd., Toronto, ON, 1980; cloth, 268 pp., $18.95. Reviewed by Tina Boks, Hamilton, ON

This book includes chapters on acquiring books, cataloguing, classifying them and preparing them for the shelves. The Dewey Decimal, Sears List of Subject Headings and Canadian Companion are dealt with extensively. The Library of Congress Classification is mentioned, but this book would not be comprehensive enough if the L.C. System is used. Other chapters deal with circulation and upkeep, filing and filing rules as well as data bases and automation.

For background, this book has used the new rules of AACR and revised versions of DDC and Sears. Its terminology is the same as its primary sources and a glossary is provided. The Canadian slant is very new since most of the books on this subject are American in approach.

Organizing the School Library will prove useful to all levels of school librarians, for beginners in setting up a cataloguing system and as a daily reference tool, and for the more experienced as a refresher and update on trends in the library field.

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